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MS 76 Box 11 Notebook 11 - Western characters, or Types of border life - McConnell

Fred Bussey Lambert

Western Characters
or
Types of Border Life
McConnell.

MS 76
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WESTERN CHARACTERS,

Or

TYPES OF BORDER LIFE

In The

WESTERN STATES

By J. L. McConnell.

Redfield
110 and 112 Nassau Street, New York.
1853.

Notes from

Western Characters

or

Types of Border Life

in the

Western States

By J. L. McConnell

(with illustrations)

by Darley. 1853

Borrowed Oct. 1948, from Ohio State University.

Preferatory Note

Pictures are to the types only.

Reference to — Schoolcraft's

Indian History and Character. also to

Shea — on voyages and

labors of Marquette which

describes the Voyageur.

The Bible acct. of creation

if accepted, proves (radical

Indian of Asiatic descent.

Arguments of differences

state that even wider

differences in language et

are found among other ra

378 pages in this book

Introduction p. 7, 8, 9, 10, give a vivid description of the Mississippi River. It tells of various things beneath its waters, etc.
3 Photostats.

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p. 33 — "The Indian has no humor, no romance how could he possess poetical feeling?"
"his wife is a beast of burden; and even his courting is carried on by gifts of good things to eat, sent to his parents" Heaven is merely a hunting ground; his language has no words to express abstract qualities virtues vices, or sentiments
Photostat p. 32, 33, 34, 35; to p. 61 inclusive

p. 32-61 inc

p. 33 – "his attachment to any region of country depends upon its capacity to furnish game".
"Attachment to the graves of his fathers" – is an agreeable fiction".

p. 34 Always nomadic – no sentiment.

p. 34 – A groundless notion – "that he is distinguished for his eloquence".
"No standard for the distinction of good and evil"

p. 35 – His language is barren

p. 44 – By manitou he means amulet.
"always some wild animal or some part of a beast or bird – such as a bear's claw, a buffalo's hoof, or a dog's tooth"

p. 42 - "Materialism, then, reigns in his religion, as in the language, of the indian"

"The Indian, before the coming of the white man, erected no temples in honor of his divinities; for he venerated them only so long as

p 43. they conferred physical benefits upon him",

"his ceremonies, which partook of a religious character, were grotesque

p 43. in their conception, variable in their conduct and inhuman in their details" — example the torturing of prisoners", "

Indian religious dogmas — "until varied by the teaching of missionaries, were few and simple" — being "circumcised by the material world". "He believed in a good spirit and an evil spirit; but

his conception was limited by the ideas of benefit or injury to himself; indeed, it may safely be doubted, whether the word 'spirit', in its legitimate sense, is at all applicable to his belief"

p. 44 — "he prayed oftener and more fervently to the devils, than to the angels. His clearest notion of divinity was that of a being able to injure him; and, in this sense, his devotion might be given to man, bird, or beast."

No doubt he believed in immortality, even before the missionaries visited his country" — not so much a new state of existence, as a continuation of present life — Bancroft Vol. III p. 258

"He killed horses upon the grave of the departed warrior, that he might be mounted for his

long journey; and buffalo meat
and roasted maize were buried
p. 45 ~~that he~~ with him
that he might not
suffer from hunger"
"On arriving in the
land of the blest,
he believed, he believed
that the dead pursued
the game of that country
as he had done in
this; and the highest
felicity of which he
conceived, was the liberty
to hunt unmolested by
the war-parties of his
enemies. 'Heaven' was,
therefore, in his concep-
tion only a more
genial earth, and its
inheritors but keener
sportsmen." He
believed that the
bad Indians never
reached the happy
hunting grounds.
He never believed
in the resurrection of
the body — Jesuit Relation
1637 p. 101

p. 47 – No sentiment in the Indian character for parental love. "Children leave their infirm parents to die alone, and be eaten by the wolves."

"Young savages have been known to beat their parents, and even to kill them."

p 50. "the object of his warfare was to overcome by wily stratagem rather than by open combat." — Bancroft Vol 3 p. 282, seems to agree to such sentiments.

p. 51-2 – He seems to endure torture because of physical insensibility, — while burning, "he sings of the scalps he has taken" — as much "impatient rage, as of a noble fortitude."

p. 54-5 — "his only object in concluding peace, is to secure an advantage in war"

Numerous pretty stories published of Indian gratitude, are either exceptional cases, or unmixed romances"

p. 55 — "the Cherokees have even increased in numbers, under the influence of civilization"

p. 56 "Consequently between the red man and the white has brought about little more than the exchange of vices".

Coveted only "arms, trinkets, and firewater".

"Spent hours decorating his person, never cleansed it."

Prizes "Beads, ribands, and scarlet cloth — with powder and lead guns, tomahawks, and knives".

p. 57 — his greatest curse whiskey. "He is, by nature, a drunkard. A gambler — natural

p. 58 — Risk all on chance.

one, "lost first his money, then they staked, successively their horses, their arms, their moccasins and their blankets".' finally the whiskey, which was lost.

p. 59 — 10000 mounds in Miss. Valley testify to millions

p. 60 — Cause —

New invasions of hordes of barbarians from the north, intestine wars, and the law that men shall advance toward civilization, or decay from the earth — these are the only causes to which we may [illegible]

their disappearance

p. 60. "The Indian recedes at the rate of seventeen miles a year the flood rolls on!

Conclusion —

"the lesson which all history teaches will be again taught — that two distinct races can not exist in the same country, on equal terms. The weaker must be incorporated with the stronger, or exterminated."

Note by author — "The principle stated in the text will apply with equal force to the negro race — the "ultimate solution nothing but the sword!"

II

The Voyageur.

p. 61 — men who first explored the western country — he speaks of their "noiseless self-devotion"

p. 63 — These men noted for "the chivalry of love and peace, whose weapons were the kindness of their hearts, the purity of their motives, and the self-denial of their lives."

Voyageur = traveller but "Voyageur means not only a traveller but a traveller with a purpose; an adventurer among the western wilds; a chivalrous missionary either in the cause of science or religion. It includes high courage, burning

zeal for church and country, and
the most generous self-devotio
It describes such men as
Marquette, La Salle, Joliet,
Gravier, p. 65 and hundreds of
p 65 others equally illustrious,
who lived and died among
the dangers and privation
of the wilderness; who
opened the way for civil-
ization and Christianity
among the savages, and
won many of them crowns
of martyrdom". They
were almost all Frenchmen.

English emigrants
came to take possession
of the country for them-
selves.

p. 66 "They (French) came not
as conquerors, but as
ministers of peace, de-
manding only hospitality"
many intermarried.

p 67 Others came "to estab-
lish the dominion of
La Belle France.

p. 70 - "Military glory had neither part nor lot in his schemes; the conquests he desired to make were the conquests of faith"

p. 73 — he received him (Indian) as a brother

p. 74 - The voyageur "counted danger as nothing"

p. 75 - "His religion was his inspiration; his conscience his reward" (Voyageur)

p. 76 - Speaking of Catholic "Her missionaries have been more numerous and more successful, ay, and more devoted, than those of any other church" (Pholoslav p. 75 second paragraph p. 75, 76, 77, 78, 79, & 79 lines at top of p. 80

p. 85 – Speaking of Marquette,

"Then was seen the true spirit of the man, and of his order. He gathered together no armament; asked the protection of no soldiers; no part of the cargo of this little boat consisted of gunpowder, or of swords or guns; his only arms were the spirit of love and peace; his trust was in God for protection. Five boatmen, and one companion, the Sieur Joliet, composed his party. Two light canoes were his only means of traveling and in these he carried a small quantity of Indian corn, and some jerked meat, his only means of subsistence.

(Begin p. 86)

II.

The Voyageur

p. 62-105

p. 63 "Voyageur" literally means traveller. "And by this modest name, are indicated some of the bravest adventurers the world has ever seen". This was the earliest meaning. Later they as boatmen carried on trade. — thus became "a traveller with a purpose" - "A chivalrous missionary either in the cause of science or religion". Marquette, LaSalle, Joliet, Gravier," & 100's of others. "equally illustrious, who lived and died among the dangers and privations of the wilderness; opened the way for Christianity, among the savages, and won, many of them crowns of martyrdom"

p. 65 About all French Spaniards gold-seekers. English came to take possession for themselves.

p. 66 The French never attacked the savages with sword or faggot. Often intermarried. Marquette "the best and bravest of all" the missionaries.

p. 73

p. 75 & on — He praises Catholicism

p. 81 — He considers Hennepin "false and egotistical!" Says he tried to appropriate the reputation won by La Salle. — See Sparks Life of La Salle.

p. 100 — Canebrakes mentioned "so thick that no animal larger than a cat could penetrate them". This

IV

The Ranger

A ranger was really a pioneer. Border characters came in this order

The Missionary Priest, when the land was an unbroken wilderness

The Military Adventurer, to establish new empires and acquire great fortunes.

The Hunter guided but fled from the stream of immigration.

The Pioneer to clear the forests, drive away the savages & reclaim the land.

The Ranger resulted from the system of pioneer defense. He was a pioneer. He learned to hate the savage & even scalped him.

Our government contributed nothing for defence, "except an act of Congress, which authorized them to defend themselves!"

(So far as I know there was no such an organization here, although it flourished further west as late as 1812)

V

The Regulator.

Many unprincipled men "whose only motive in emigrating was to avoid the restraints, or escape the penalties of law, and to whom the freedom of the wilderness was a license to commit every sort of depredation. The arm of the law was not yet strong enough to punish them." Bands of villains sometimes even including the magistrates" whose duty it was to enforce the laws.

The result was that those who attempted to enforce the laws found these bands always ready to testify in favor of the culprit, & the bands became enemies to the prosecutor or informer conviction impossible & the outlaw-spirit encouraged.

Juries would not believe alabis. People did'nt want to turn the country over to thieves Regulators were the result. They became "judges, juries, witnesses, and executioners." They were to rid the country of "all thieves, robbers, plunderers, and villains of every description".

For a time these were necessary, but later they were not needed, and abuses resulted when they continued to function.

VI

The Regulator system fell by its own abuses. Law & order came slowly but surely.

Appointments of law officers tended toward those who had distinguished themselves in War.

Regulators often became J P's, as better filled by experience.

Few lawyers, & few knew law. Justice was based on common sense.

Judgements often carried out at once, & in presence of the Court.

Burden of proof put upon accused. Hence, alibis resorted to.

Right of appeal not usually recognized.

His judgment was usually a compromise, as he regarded both as in fault. Sometimes he got them to agree on a compromise

and often remitted all fees and costs when the parties agreed. Appeals hardly allowed

Judgment swift. Juries prejudiced as much as officers, hence, often dispensed with as J. P. as likely to go by public sentiment as juries. Judges of Circuit Courts acted about the same. Both severe with transgressors.

J. P.'s appt. by Governor.

X. p. 340-378

The Politician

Offices filled by leaders in military organizations, etc. pioneer explorer, leader in settlement, etc. — those known "to be most able."

Ability with rifle, more important than being a mere talker.

Westerners "more remarkable for fighting than for wrangling, for acting than for talking"

Lawyers few and not of much repute, and were "for the most part, youthful adventurers, who had come into the field long before the ripening of the harvest."

Another class who held prominent positions, – the noisy sort – loud-talking, wise-looking men, self-constituted oracles and advice-givers, with a better opinion of their own wisdom than any one else was willing to endorse" Sometimes people took them at their own estimate.

Dress of Westerner

The national hunting shirt differently ornamented and colored. Blue or copper-colored, made of jeans or deer-skin

Wide pantaloons, coming up close under the arms, & answering thus for a vest all home made

No neckcloth or cravat

No starch

Raccoon-Skin Cap

or a white wool hat
Heavy shoes often mums.
hose, or hose of
blue woolen yarn.
Farmers usually — not
lawyers, gentlemen
of leisure, or pug-
nacious preachers.

many children
uncomfortable homes on
acct. of peevishness of
mothers of many children
kept fathers away, &
produced many politi-
cians

"Militia musters" great
occasions for
politicians. Rank
never below "Colonel"
Tall men & short,
Beaver hats & raccoon-
skin caps, rusty
forelocks, and
long corn-stalks,
stuff brogans and
naked feet — com-
posed the grand
display"
Pholostat p. 362-378
for much of interest.

THE PIONEER.

" Ihear the tread of pioneers,
Of nations yet to be--
The first low wash of waves where soon
Shall rolla human sea".

Whittier.

"The axe rang sharply'mid those forest shades
Which, from cration, toward the sky had towered
in unshorn beauty".

Sigourney.

Next, in chronological order, after the missionary, came the military adventurer--of which class La Salle was the best representative. But the expeditions left by these men, were for the most part wild and visionary enterprises, in pursuit of unattainable ends. They were, moreover, unskilfully managed and unfortunately terminated--generally ending in the defeat, disappointment, and death of those who had set them on foot. They left no permanent impress upon the country; the most acute moral or political vision cannot now detect a trace of their unfluence, in the aspect of the lands they penetrated; and, so far from hastening the settlement of the Grat Valley, it is more probable that their disastrous failures rather retarded it--by deterring others from the undertaking. Their history reads like aromance; and their characters would better grace the pages of fictţion than the annals of civilization. Further than this brief reference, therefore, I find no place for them in a work which aims to only notice those who either aided to produce, or indicated, the characteristics of the society in which they lived.

Soon after them came the Indian traders--to whose generosity so many of the captives taken by the natives in those early

were indebted for their ransom. But--notwithstanding occasional acts of charity--their unscrupulous capacity, and particularly, their introduction of spirituous liquors among the savages, furnish good reason to doubt whether, on the whole, they did anything to advance the civilization of the lands and people they visited. And, as we shall have occasion to refer again, though briefly. to the character in a subsequent article, we shall pass over it for the present, and hasten on to the Pioneer. Of this class, there were two sub-divisions: the floating, transitory, and erratic frontierman--including the hunter, the trapper, the scout and Indian fighter: men who cannot be considered citizens of any country, but keep always in advance of permanent emigration. With this division of the class, we have little to do; first, because they are already well understood, by most readers in this country, through the earlier novels of Cooper, their great delineator; and, second, because, as we have intimated, our business is chiefly with those whose footprints have been stamped upon the country, and whose influence is tracable in its civilization. We, therefore, now desire to direct attention to the other sub-division--the genuine "settler": the firm, unflinching, permanent emigrant, who entered the country to till the land, and to posess it for himself and hisdescendants.

And, in the first place, let us inquire what motives could induce men to leave regions where the axe had been at work for many years--where the land was reduced to cultivation, and the forest reclaimed from the wild beast and the wilder savage--where cililiaation had gegun to exert its power, and society had assumed a legal and determined shape--to depart from all these things, seeking

a new home in an inhospitable wilderness, where they could only gain a footing besevere labor, constant strife, and sleepless vigilance? To be capable of doing all this, from ANY motive, a man must be astrange compund of qualities; but that compound, strange as it is, has done and is doing, more to reclaim the West and change the wilderness into a garden, than all other causes combined.

A prominent trait in the character of the genuine American, is the desire to "better his condition"--a peculiarity which sometimes embodies itself in the disposition to forget the good old maxim, "Let well enough alone," and not unfrequently, leads to disaster and sufering. A throough Yankee--using that word as the English do, to indicate national, not sectional, character, is nevre saitisfied with doing well; he always underrates his gains and his successes; and, though to others he may be boastful enough, and may, even truly, rate the profits of his enterprise by long strings of"naught" he is always whispering to himself, "I ought to do better." If he sees anyone accumulating property faster than himself, he becomes emulous and sicontneted--he is apt to think, unless he goes more rapidly than any one else, that he is not moving at all. If he can find no one of his neighbors advancing towards fortune with longer strides than he, he will imagine some successful "speculator", to whom he will compare himself, and chafe at his inferiority to a figment of his own fancy. If he posessed a "million a minute", he would cast about for some profitable employment, in which he mighe engage, to "pay expenses. He will bandon a silver mine of slow, but certain gains, for the gambling chances of a gold "placer"; and if anyone within his

knowledge dig out more wealth than he, he will eave the"diggings" though his success be quite encouraging, and go quixoting among the islands of the sea, in search of pearls and diamonds. With the propect of improvement in his fortunes--whether that propect be founded upon reason, be a haked fancy, or the offspring of mere discontent--he regards no danger, cares for no hardship, counts no suffering. Everything must bend before the ruling passion, "to better his condition."

His spirit is eminently encroaching. Rather than give up any of his own rights, he will take a part of what belongs to others. Whatever he thinks necessary to his welfare, to that he believes himself entitled. To whatever point he desires to reach he takes the straightest course, even though the way lie across the corner of his neighbor's field. Yet, he is intensely jealous of his own posessions, and warns off all trespassers with an imperial menace of "the utmost penalty of the law" He has, of course, an excellent opinion of himself--and justly: for when not blinded by cupidity or vexed by opposition, no man can hold the acales of justice with a more even hand.

He is seldom consicious of having done a wrong; for he rarely moves until he has ascervained "both the propriety and expediency of the motion." He has, therefore, an instictive aversion to all retractions and apologies. He has such a proclivity to the forward movement that, that its opposite, even when truth and justice demand it, is stigmatized in his vocalbulary, by odious and ridiculous comparisons. He is very stubborn, and it is feared, sometimes mistakes his obstinacy for firmness. He thinks a safe retreat worse than a defeat with slaughter. Yet, he never rests under a reverse; and though manifestly prostrate, he will never acknowledge

that he is beaten. A check encourages him more than decided fail ure; for, so long as his end is not accomplished, nor defetated, he can see no reason why he should not succeed. If his forces are driven back, shattered and destroyed, he is not cast down, but angry--he forthwith swears vengeance and another trial. He is quite in satiable: as a failyre does not dampen him, success can never satisty him. His plans are always on a great scale; and if they sometimes exceed his means of execution, ay least, "he who aims at the sun," though he may lose his arrow, "will not strike the ground." He is a great projector, but he is eminently practical as well as theoretical; and if HE cannot realize his visions, no o-ther man need try.

He is restless and migratory. He is fond of change, for the sake of change; and he will have it, although it bring him only new labors and new hard-ships. He is, withal, a little selfish--as might be supposed. He begins to lost his attachment to the advantages of his home, so soon as they are shared by others. He does not like near neighbors--has no affection for the soil. He will xxxxx leave a place on which he has expended much time and labor, as soon as the region grows to be a settlement. Even in a town, he is dissatis-fied if his next neighbor lives so near that the women can gossip across the division fence. He likes to be at least one day's jour-ney from the nearest plantation.

I once heard an ol' pioneer assign as a reason why he must emigrate from Western Illinois, the fact that "people were getting right under his nose"---and the farm of his nearest neighbor was twelve miles distant, by the section lines. He moved on to Miss-ouri, but there the same "impertinence" of emigrants soon followed him; and, abandoning his half-finishec clearing, he packed his family and household goods in a little wagon, and retreated - 6 -

across the plains to Oregon. He is, or was--two years ago--living in the Valley of the Williamette, where doubtless he is now chafing under the affliction of having his neighbors in the same region, and nothing but an ocean beyond.

His character seems to be hard featured.

But he is neigher unsocial, nor morose. He welcomes the stranger as heartily as the most hospitable patriarch. He receives the sojourner at his fire-side without question. He regales him with the best the house affords, is always anxious to have him stay "another day". He cares for his horse, renews his harness, alughs at his stories, and exchanges romances with him. He hunts with him; fishes, rides, walks, talks, eats and drinks with him.. His wife washes and mends the stranger's shoirts and lends him a needle and thread to sew a button on his only pair of pantaloons. The children sit on his knee, the dog lies at his feet, and accompanies him into the woods. The whole family are his friends, and only grow cold and distant when they learn that he is looking for land, and thinks of "settling" within a few leagues. If nothing of the sort occurs--and this only leaks out by accident, for the pionee never pries inquisitively into the business of his guest. He keeps him as long as he can; and when he can stay no longer, fills his saddle bags with flitches of bacon and ones of corn-bread, shakes him heartily by the hand, exacts a promise to stop again on his return, and bids him "God-speed" on his journey.

Such is American character in the manifestations which have most affected the settlement and development of the West: a compound of noble qualities, with a few--and no nation is without such--that are not quite so respectable. All these, both good and bad

and bad, were posessed by the early pioneer in an eminent, sometimes in an extravagant degree; and the circumstances by which he found himself surrounded after his emigration to the West tended forcibly to their exaggeration.

But the qualities--postive and negative--above enumerated were, many of them at least peculiarities belonging to the early emigrant, as much before as after his removal. And there were others quite as distinctly marked, called into activity, if not actually created by his life in the wilderness. Such, for example, was his self-reliance, his confidence in his own strength, sagacity and courage. It was but little assistance that he ever required from his neighbors, though no man was ever more willing to render it to others, in the hour of need. He was the swift avenger of his own wrongs, and he never appealed to another to ascertain his rights. Legal tribunals were an abomination to him. Government functionaries he hated, also as the Irish hate excisemen. Assessments and taxes he could not endure; for, since he was his own pritector, he had no interest in sustaining the civil authorities.

Military organizations he despised, for subordination was no part of his nature. He stood in the native dignity of manhood and called no mortal his superior. When he joined his neighbors to avenge a foray of the savages, he joined on the most equal terms: each man, was, for the time, his own Captain; and when the leader was chosen--for the pioneers with all their personal independence, were far too rational to underrate the advantages of a head in the hour of danger--each voice was counted in the choice, and the election might fall on any one. But, even after such organization, every man was fully at liberty to abandon the

expedition whenever he became dissatisfied, or thought proper to return home. And if this want of discipline sometimes impaired the strength and rendered unavailing the efforts of communities, it at least fostered the many spirit of personal independence; and, to to keep that alive in the breasts of the people, it is worth while to pay a yearly tribute, even though that tribute be rendered unto the King of Terrors.

This self reliance was not an arrogant and vulgar egotism, as it has so often been represented in Westrn stories, and the tours of superficial travelers. It was a clam, just estimate of his own capabilities--a well grounded confidence in his own individual rights, dignity, and relations. Such is the Western definition of independence; and if there be anything of it in the Western character of the present day, it is due to the stubborn and intense individuality of the first pioneer. He it was who laid the foundation of our social fabric; and it is his spirit which yet pervades our people.

The quality which next appears, in analyzing this character, is his COURAGE.

It was not mere physicial courage, nor was it stolid carelessness of danger. The pioneer knew perfectly well, the full extent of the perial that surrounded him; indeed, he could not be ignorant of it; for almost every day brought some new memento, either of his sabage foe, or of the prowling beast of prey. He ploughed and sewed, and reaped and gathered, with the rifle slung over his shoulders; and at every turn he halted, listening, with his ear turned towards his home; for he well knew that at any moment the scream of his wife or the wail of his children, might tell of

the uplifted tomahawk, or the murderous scalping knife.

His courage then, was not ignorance of danger--not that of the child which thrusts its hand within the lion's jaws, and knows naught of the penalty it braves. His ear was ever listening: his eye was always watching; his nerves were ever strung for battle. He was stout of heart and strong of hand--he was calm, sagacious, unterriried. He was never disconcerted, excitement seldom moved him, his mind was always at his own command. His heart never lost its firmness--no suffering could overcome him--he was a s stoical as the savage, whose greatest glory is to triumph amidst the most cruel tortures. His pride sustained him when his flesh was pierced with burning brands, when his muscles crisped and cracked in the flames. To the force of character belonging to the white, he added the savage virtues of the red man; and many a captive has been rescued from the flames through his stern contempt for torture, and his sneering triumph over his tormenters. The highest virtue of the savage was his fortitude; and he respected and admired even a "pale-face" who emulated his endurance.

But fortitude is only passive courage--and the bravery of the pioneer was eminently active. His vengeance was as sapid as it was sometimes cruel. No odds against him could deter him no time was ever wasted in deliberation. If a depredation was committed in the night, the dawn of morning found the sufferer on t the trail of the marauder. He would follow it for days, and even weeks, with the sagacity of the blood hound; with the patience of the savage; and, perhaps, in the very midst of the Indian country, in some moment of security, the blow descended, and the injury

was fearfully avenged. The debt was never suffered to accumulate, when it could be discharged by prompt payment--and it was never forgotten If the account could not be balanced now, the obligation was treasired up for a time to come, and when least expected, the debtor came and paid with usury.

It has been said, perhaps truly, that a fierce, bloody spirit ruled the settlers in those early days. Amd it is unquestionable that much of that contempt for the slow vengeance of a legal proceeding, which now distingueshes the people of the frontier West, originated then. It was, doubtless, an unforgiving--eminently an anti-christian spirit; but vengeance, sure and swift, was the only thing that could impress the hostile savage. And, if example, in a matter of this sort, could be availing. for their severity to the Indians, they had the highest.

The Eastern colonists--good men and true--"willing to exterminate the savages" says Bancroft (x) who is certainly not their enemy, offered a bounty for every Indian scalp--as we in the West do, for the scalps of wolves: "To regular forces, under pay, the grant was TEN pounds; to volunteers, in actual service, TWICE THAT SUM; but if men would of themselves, without pay, make up parties and patrol the forests in search of Indians, AS OF OLD THE WOODS WERE SCOURED FOR WILD BEASTS, the chase was invigorated by the promised "encouragement of fifty pounds per scalp." The "fruitless cruelties" of the Indian allies of the French in Canada, says the historian, gave birth to these humane and nicely graduated enactments. Nor is our admiration of their Christian spirit in the least diminished when we reflect that nothing is recorded in history of "bounties on scalps", or "encouragement"to

murder, offered by Frontenac, or any other French-Canadian governor, as a revenge for the horrible massacre at Montreal, or the many "fruitless cruelties" of the bloody Iroquois.

The descendants of the men who gave these "bounties" and "encouragements", have in our own day, caressed, and wept and lamented over the tawny murderer, Black Hawk, and his wrongs and misfortunes"; bu the theatre of Indian warfare was then removed a little farther West; and the atrocities of Haverhill and Deerfield were perpetrated on the Western prairies, and not amid the forests of the East. Yet, I do not mean, by referring to this passage of history--or to the rivers of wasted sentiment poured out a few years ago--so much to condemn our forefathers, or to draw invidious comparisons between them, and others, as to show that the war of extermination sometimes waged by Western rangers, was not without example--that the cruelty and hatred of the pioneer to the barbarous Indian, might originate in exasperation, which even moved the Puritans; and that the lamentations over the fictitious "wrongs" of a turbulent and bloody savage, might have run into a channel nearer home.

Hatred of the Indians, among the pioneers, was hereditary; there was scarcely a man on the frontier who had not lost a father, a mother, or a brother, by the tomahawk; and not a few of them had suffered in their own persons. The child, who learned the rudiments of his scanty education at his mother's knee. must decipher the strange characters by the straggling light which penetrated the crevices between the logs; for, while the father was absent in the field or on the war path, the mother was obliged to

bar the doors and barricade the windows against the savages. Thus, id he did not, literally, imbibe it with his mother's milk, one of the first things the pioneer learned was dread, and consequently, hatred of the Indians. That feeling grew with his growth, strengthened with his strength--for a life upon the Western border left but few days free from sights of blood, or mementoes of the savages. The pioneer might go to the field in the morning, unsuspecting; and at noon, returning, find his wife mordered and scalped, and the brains of his little ones dashed out against his own door post. And if a deadly hatred of the Indian took posession of his heart, who shall blame him? It may be said, the pioneer was an intruder, seeking to take forcible posession of the Indian's lands, and that it was natural that the Indian should resent the wrong after the manner of his race. Granted. And it was quite as natural that the pioneer should return the enmity, after the manner of HIS race.

But the pioneer was NOT an intruder.

For all the purposes, for which reason and the order of Providence authorize us to say, God made the earth, this continent was vacant--uninhabited. And--granting that the savage was in posession--for this is his only ground of title as indeed, it is the foundation of all primary title--there were at the period of the first landing of white men on the continent between Lake Superior and the Gulf of Mexico, east of the Mississippi, about one hundred, eight thousand Indians. That region now supports at least twenty millions of civilized people, and is capable of containing quite ten times that number, without crowding.

Now if God made the earth for any purpose, it certainly was NOT that it should be monopolized by a horde of nomad savages.

But, an argument on this subject would not be worth ink and paper; and I am, moreover aware that this reasoning may be abused. ANY attempt to construe the purposes of Deity must be liable to the same misapplication. And, besides, it is not my design to go so far back: I seek not so much to excuse as to account for --less to justify than to analyze--the characteristics of the class before me. I wish to establish that the pioneer hatred of the Indian was not an unprovoked or groundless hatred, that the severity of his warfare was not a mere gratuitous and bloody-minded cruelty. There are a thousand actions, of which we are hearing every day, that are indefensible in morals; and yet we are conscious while we condemn the actors, that, in like circumstances, we could not have acted differently. So is it with the fierce and violent reprisals sometimes made by frontier rangers. Their best defence lies in the statement that they were men and that their manhood prompted them to vengeance. When they deemed themselves injured, they demanded reparation, in such sort as that demand could then be made--at the muzzle of a rifle, or the point of a knife. They were equal to the times in which they lived. Had they not been so, how many steam boats sould now be floating on the Mississippi?

There was no romance in the composition of the pioneer--whatever there may have been in his environment. His life was altogether too serious a matter for poetry; and the only music he took pleasure in, was the sound of a violin, sending forth notes remarkable only for their liveliness. Even this he could enjoy but at rare periods, when his cares were forcibly dismissed. He was in truth, a very matter-of-fact sort of person. It was principally with facts that he had to deal, and most of them were very -14-

"stubborn facts". Indeed, it may be doubted--notwithstanding much good poetry has been written (in cities chiefly), on solitude and the wilderness--whether a life in the woods is, after all, very suggestive of poetical thoughts. The perials of the frontier must borrow most of their "enchantment" from the"distance" and its sufferings and hardships are certainly more likely to evoke pleasant fancies to him who sits beside a food coal fire, than to one whose lot it is to bear them. Even the so-called "varied imagery" of the Indian's eloquence--about which so much nonsense has been written--is, in a far greater measure, the result of the poverty and crude materialism of his language, than of any poetical bias temperament, or tone of thought. An Indian, as we have said before, has no humor--he never understands a jest--his wife is a beast of burden--heaven is a hunting ground--his language has no words to express abstract qualities, virtues, or sentiments. And yet he lives in the wilderness all the days of his life. The only trait he has, in common with the poetical character, is his laziness.

But the pioneer was not indolent in any sense. He had no dreaminess--meditation was no part of his mehtal habit--a poetical fancy in him, would have been an indication of insanity. If he reclined at the foot of a tree on a stull, summer day, it was to sleep: if he gazed out over the waving prairie, it was to search for the column of smoke which told of his enemey's approach: if he turned his eyes towards the blue heaven, it was to prognosticate to-morrow's storm or sunshine: if he bent his gaze upon the green earth, it was to l ook for Indian sign or buffalo trail. His wife was onlya help mate--he never thought of making a divinity of her--she cooked his dinner, made and washed his clothes, bore his children

and took care of his household. His children were never "little cherubs", "angels sent from heaven", but generally "tow-headed" and very earthly responsibilities. He looked forward, anxiously, to the day when the boys would be able to assist him in the field, or fight the Indian, and the girls to help their mother make and mend. When one of the latter took it into her head to be married--as they usually did quite early in life; for beaux were plenty, and belles were scarce scarce--he only made one condition, that the man of her choice should be brave and healthy. He never made a "parade" about anything--marriage, least of all. He usually gave the bride, not the "blushing bride--a bed, a lean horse, and some good advice; and having thus discharged his duty in the premises, returned to his work, and the buviness was done.

The marriage ceremony in those days, was a very unceremonious affair. The parade and drill which now attend it, would then have been as ridiculous as a Chinese dance; and the finery and ornament at present understood to be indispensible on such occasions, then bore no sway in fashion. Bridal wreaths and dresses were not known; and white kid gloves and satin slippers never heard of. Orange blossoms, natural and artificial, were as pretty then, as now; but the people were more occupied with substance than with emblem.

The ancients decked their victims for the sacrifice with gaudy colors, flags, and streamers: the moderns do the same, and the offerings are sometimes made to quite as barbarous deities.

But the bride of the pioneer was clothed in linsey-woolsey, with hose of woolen yarn, and moccasins of deer skin--or, as a n ex-

tra piece of finery, high-quartered shoes of calf-skin--preceded satin slippers. The bridegroom came in copperas colored jeans--domestic manufacture--as a holiday suit; or, perhsps a hunting shirt of buck-skin, all fringed around the skirt and cape, and a "coon-skin" cap, with moccasins. Instead of a dainty walking stick with an opera dancer's leg in ivlory for head, he always brought his rifle, with solid maple stock; and never, during the wh ole ceremony did he divest him-self of powderhhorn and bullt pouch.

Protestant ministers of the gospel were few in those days; and the words of form were usually spoken by a Jesuit missionary. Or, if the pioneer had objections to Catholocism--as many had--his place was supplied by some Justice-of-the-Peace, of doubtful powers and mythical appointment.

If neither of these could be procured the father of the bride, himself, sometimes assumed the functions, PRO HAC VICE, or P O TEMPORE, of minister or justice. It was always understood, however, that such left-handed marriages were to be confirmed by the first minister who wandered to the frontier; and, even when the opportunity did not offer for many months, no scandal ever arose--the marriage vow as never broken. The pioneers were simple people--the refinements of high cultivation had not yet penetrated the forests or crossed the prairies--and good faith and virtue were as common as courage and sagacity.

When the brief, but all sufficient ceremony was over, the bridegroom resumed his rifle, helped the bride into the saddle--or, more frequently, to the pillion behind him--and they calmly rode away together.

On some pleasant spot--surrounded by a shady grove, or point of timber--a new log cabin has been built: its rough logs notched across each other at the corners, a roof of oaken clap-boards, held firmly down by long poles along each course. its floor of heavy "puncheons", its broad, cheerful fire-place, large as a modern bed room--all are in the highest style of frontier architecture. Within, excepting some anomalies, such as put-ting the skillet and tea kettle in the little cupboard, along with the blue edged plates and yellow figured tea cups--for the whole has been arranged by the hands of the bridegroom, himself--everything is neatly and properly disposed. The oaken bed-stead with low, square posts, stands in one corner, and the bed is cov-ered by a pure white counter pane, with fringe--an heirloom in the family of the bride. At the foot of this is seen a large, heavy chest--like a camp chest--to serve for bureau, safe, and dressing case.

In the middle of the floor--directly above a trap-door which leads to a "potato hole" beneath--stands a ponderous wal-nut table, and on it sits a nest of wooden trays; while, flank-ing these on one side is a nicely folded table cloth; and on the other a wooden-handled butcher knife and a well worn Bible. Around the room are arranged a few "split-bottomed" chiars exclusively for use, not ornament. In the chimney corners or under the table are several three-legged stools, made for the children who--as the bridegroom laughingly insinuates while he points to the uncouth specimens of his handiwprk--"will be coming in due time." The wife laughs in her turn--replies, "no doubt"--and taking one of the graceful tripods in her hand, carries it forth to sit upon while she milks the cow--for she understands what she is expected to do, and does it without delay. - 18 -

In one corne , near the fire-place--the aforesaid cupboard is erected--being a few oaken shelves neatly pinned to the logs with hickory forks--and in this are arranged the plates and cups: not as the honest pride of the housewife would arrange them, to display them to the best advantage, but piled away, one within another, without referance to show. As yet there is no sign of female taste, or presence.

But now the house receives its mistress. The "happy couple" ride up to the low rail fence in front--the bridge springs off without assistance, affectation, or delay. The husband leads away the horse--or horses, and the wife enters the dominion, where thenceforward, she is queen. There is no coyness, no blushing, no pretence of fright or nervousness--if you will, no romance--for which the husband has reason to be thankful. The wife knows what her duties are and resolutely goes about performing them. She never dreamed nor twaddled, about "Love in a cottage" or "the sweet communion of congenial souls" (who never eat anything): and she is, therefore, not disappointed on discovering that life is actually a serious thing. She never whines about "making her husband happy" but sets firmly and sensibly about making him comfortable. She cooks his dinner, nurses his children, shares his hard-ships and encourages his industry. She never complains of having too xxh much work to do, she does not desert her home to make endless visits--she borrows no misfortunes, has no imaginary ailings. Milliners and mantua makers she ignores, "shopping" she never heard of, scandel she never invents, or listens to. She never wishes for fine carriages, professes no inability to walk five hundred yards, and does not think it a "vulgar accomplishment" to know how to make butter. She has no groundless anxieties; she is not

nervous about her children taking cold; a doctor is a visionary potentate to her--a drug shop is a depot of abominations. She never forgets whose wife she is,--there is no "sweet confidante" without whom she "can not live"--she never writes endless letters about nothing. She is, in short, a faithful, honest wife: and in due time the husband must make MORE three-legged stools"--for the "tow heads" have now covered them, all.

Such is the wife and mother of the pioneer; andvith such influences about him, how could he be otherwise than honest, straightforward, and manly?

But, though a life in the woods was an enemy to every sort of sentimentalism--though a more unromantic being than the pioneer can hardly be imagined--yet his character unquestionably took its hue from the primitive scenes and events of his solitary existence. He was, in many things, as simple as a child; as credulous; as unsophisticated. Yet the utmost cunning of the wily savage--all the strategy of Indian warfare--was not sufficient to deceive or over-reach him. Though one might have expected that his life of ceaseless watchfulness would make him skeptical and suspicious, his confidence was given heartily,without reservation, and often most imprudently. If he gave his trust at all you might ply him by the hour with the most improbable and outrageous fictions, without fear of contradiction or of unbelief. He never questioned the superior knowledge or prentensions of anyone whoclaimed acquaintance with subjects of which he was ignorant.

The character of his intellect, like that of the Indian, was thoroughly synthetical; he had nothing of the faculty which

enables us to detect falsehood, even in matters of which we know nothing by comparison and analogy. He never analyzed any story told him; he took it as a unit; and, unless it violated some known principle of his experience, or conflicted with some fact of his own observation, never doubted its truth. At this moment there are men in every western settlement who have only vauge, crude notions of what a city is--who would feel nervous if they stepped upon the deck of a steam boat--and are utterly at a loss to conjecture the nature of a railroad. Upon either of these mythical subjects they will swallow, without straining, the most absurd and impossible fictions. And this is not because of their ignorance, alone; for many of them are. for their sphere in life, educated, intelligent, and what is better, sensible men. Nor is it by any means a national trait; for a genuine Yankee will scarcely believe the truth; and though he may sometimes trust in very wild things, his faith is usually an active "craze", and not mere passive credulity. The pioneer, then, has not derived it from his eastern fathers: It is the growth of the woods and prairies--an embellishment to a character which might, otherwise, appear naked and severe.

Another characteristic, traceable to the same source, the stern reality of his life, is the pioneer's gravity.

The agricultural population of this country are, at the best, not a cheerful race. Though they sometimes j in in festivities, it is but seldom; and the wildness of their dissipation is too often, in proportion to its infrequency.

There is none of the serene contentment--none of thir smiling enjoyment--which, according to travelers like Howitt, distingueshes the tillers of the ground in other lands.

Sedateness is a national characteristic, but the gravity of the pioneer is quite another thing; it includes pride and personal dignity, and indicates a stern, unyielding temper. There is however nothing morose in it: it is its aspect alone which which forbids approach: and that only makes more conspicuous the heartiness of your reception, when once the shell is broken. Acquainted with the character, you do not expect him to smile much; but, now and then he laughs; and that laugh is round, free and hearty. You know at once that he enjoys it; you are convinced that he is a firm friend and a "good hater".

It is not surprising, with a character such as I have described, that the pioneer is not gregarious; that he is, indeed, rather solitary. Accordingly, we naver find a genuine specimen of the class, among the emigrants, who come in shoals and flocks, and pitch their tents in "colonies"; who lay out towns and cities, projected upon paper, and call them New Boston, New Albany, or New Hartford before one log is placed upon another; nor are there many of the unadulterated stock among that other class, who come from regions further south, and christen their towns classically Carthage, Rome or Athens: or, patriotically, in commemoration of some Virginian worthy, some Maryland sharpshooter, or "Jersey Blue".

The real pioneer never emigrates gregariously. He does not wish to be within "halloo" of his nearest neighbor; he is no city builder; and, if he does not project a town, he christens it by some such name as Boonville, or Clarksville, in memory of a noted pioneer; or Jacksonville or Waynesville, to commemorate some "old hero" who was celebrated for good fighting. And the reason why

the outlandish and OUTRE so much predominate in the names of Western towns and cities, must be sought in the fact referred to above, that the western man is not essentially, a toen projector and that, consequently, comparatively few of the towns were "laid out" by the legitimate pioneer. We shall have more to say of town building under another head; and, in the meantime, having said that the pioneer is not gregarious, let us look at the manner of his emigration.

Many a time, in the western highways, have I met with the sturdy "mover", as he is called, in the places where people are stationary--a family, sometimes by no means, small, wandering towards the setting sun, in search of pleasant places on the lands of "Uncle Sam". Many a time, in the forest or on the prairie--generally, upon some point of timber which puts a mile or two within the plain--have I passed the"clearing,"or "pre-emption" where with nervous arm and sturdy heart, the "squatter" cleaves out and renders habitable, a home for himself and a heritage for his children.

Upon the road, you first meet the pioneer himself; for he almost always walks a few hundred yards ahead. He is usually, above the medium height and rather spare. He stoops a little, too; for he has done a deal of hard work, and expects to do more; but you see at once that unless his lungs are weak, his strength is by no means broken, and you are quite sure that many a stately tree is destined to be humbled by his sinewy arm. He is attired in frontier fashion: He wears a loose coat, called a hunting-shirt, of jeans or linsey, and its color is that indescribable hue compounded of copperas and madder; pantaloons, xceedingly loose, and not very accurately cut in any part, of like color and material, defend his lower limbs. His feet are cased in low, fox colored shoes; for of boots he is yet, quite innocent. Around his throat and wrists, even in mid-summer, you see the collar

and wrist bands of a heavy, deep red, flannel shirt. Examine him very closely, and you will probably find no other garment on his person.

His hair is dark, and not very evenly trimmed--for his wife or daughter has performed the tonsure with a pair of rusty shears; and the longer locks seem changed in hue, as if his dingy wool hat did not sufficiently protect them against the wind and rain. Over his shoulder he carries a heavy rifle, heavier than a "Harper's Ferry musket", running about "fifty to the pound". Around his neck are swung the powder-horn and bullet-pouch, the former protected by a square of deer-skin, and the latter ornamented with a squirrel's tail.

You take note of all those things, and then recur to his melancholy looking face, with its mild blue eyes and sharpened features. You think he looks thin, and conjecture that his chest may be weak, or his lungs affected, by the stoop of his shoulders. But, when he lifts his eyes and asks the way to Thompson's Ferry, or how far it is to water, you are satisfied: for the glance of his eye is calm and firm, and the tone of his voice is round and healthy. You answer his question. He nods quietly by way of thanks, and marches on; and though you draw your rein and seem inclined to further converse, he takes no notice and pursues his way.

A few minutes afterward you meet the family. A small, light wagon, easily dragged through sloughs and heavy roads, is covered with a white cotton cloth, and drawn by either two yokes of oxen, or a pair of lean horses.

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A patch work quilt is sometimes stretched across the flimsy covering, as a guard against the sun and rain. Within this vehicle are stowed all the emigrant's household goods, and still it is not over-loaded. There is usually a large chest, containing the wardrobe of the family, with such small articles as are liable to loss, and the little store of money. This is always in silver; for the pioneer is no judge of gold; and, on the frontier, paper has but little exchangeable value. There are then two light bed-steads --one a"trundle bed", a few plain chairs, most of them tied on behind and at the sides; three or four stools, domestic manufacture; a set of tent poles, and a few pots and pans. On these are piled the "beds and bedding" tied in large bundles, and stowed in such a manner as to make convenient room for the children who are too young to walk. In the front end of the wagon sits the mother of the family: and, peering over her head and shoulders, leaning out at her side, or gazing under the edge of the cotton covering, are numerous flaxen heads, which you find it difficult to count while you ride past.

There are altogether too many of them, you think, for a man no older than the one you met a while ago; and you, perhaps, conjecture that the youthful looking woman has adopted some of her dead sister's children; or, perchance, some of her brothers and sisters, themselves. But you are mistaken. They are all her offspring, and the father of every one of them is he stoop-shouldered man you saw ahead. If you look closely you will observe that the mother, who is driving, holds the reins with one hand; while, on the other arm she supports an infant not more than six months old.

It was for the advent of this little stranger that they delayed their emigration; and they set out while it was very young for fear of the approach of its successor. If they waited for their youngest child to attain a year of age, they would never "move" until they would be tool old to make another clearing".

You pass on, perhaps ejaculating thanks that your lot has been differently cast, and thinking you have seen the last o f them. But a few hundred yards further, and you hear the tinkling of a bell; two or three lean cows, with calves about the age of the baby, come straggling by. You look for the driver, and see a tall girl with a very young face--the eldest of the family, though not exceeding twelve or thirteen years of age. You feel quite sure that, besides her sun bonnet and well worn shoes, she wears but one article of apparel, and that a loose dress of linsey, rather narrow in the skirt, of a dirty, brown color, with a tinge of red. It hangs straight down, about her limbs, as if it were wet; and with every step, for she walks stoutly, it flaps and flies about her ankles, as if shotted in the lower hem. She presents, altogether, rather a slatternly figure, and her face is freckled and sun burnt.

But, you must not judge her too rashly; for her eye is keen and expressive, and her mouth is quite pretty--especially when she smiles. A few years hence, if you have the ENTREE, you may meet her in the best and highest circles of the country. Perhaps, while you are dancing attendance upon some new administration, asking for a place, and probably asking in vain, she may come to Washington, a beautiful and accomplished woman--the wife of some Member of Congress, whose constituency is numbered by the hundred thousand.

You may pass on now, and forget her; but, if you stop to talk five minutes she will not forget YOU, at least, if you say anything striking or sensible. And when you meet her again, perhaps in a gilded saloon, among the brightest and highest in the land if you seek an introduction--as you probably will--she will remind you of the meeting, and, to your astonishment, will laughingly describe the scene to some of her obsequious friends who stand around. And then she will, perhaps introduce you, as an old friend, to one of those flax-haired boys who peeped out of the wagon over his mother's shoulder, as you passed them in the wilderness; and you recognize one of the Members from California or Oregon, whose influence in the house, though he is, as yet a very young man, is already quite considerable.

If you are successful in your application for a "place" it may be that the casual meeting in the forest or on the prairie was the seed which, germinating through long years of obscurity, finally sprung up, thus, and bore a crop of high official honors.

The next time you meet a family of emigrants on the frontier, you will probably observe them a little more closely.

Not a few of those who bear a prominent part in the history of our vountry--more than one of the first men of the nation--men whose names are now heard in connection with the highest office of the people--twenty years ago, occupied a place as humble in the scale of influence, as that flaxen-haired son of the stoop-shouldered emigrant. Such are the elements of our civilization, such the spirit of our Institutions.

We have, hitherto, been speaking only of the American pioneer, and we have devoted more space to him than we shall give to his contemporaries, because he has exerted more influence, both in the settlement of the country, and in the formation of a s ectional character and social peculiarities, t han all the rest, combined.

The French emigrant was quite a different being. Even at this day, there are no two classes--not the eastern and western, or the northern and southern--between whom the distinction is more marked than it has always been between the Saxon and the Frank. The advent of the latter was much earlier than that of the former; and to him, therefore, must be ascribed the credit of the first settlement of the country. But, for all purposes of lasting impression, he must yield to his successor. It was in fact, the American who penetrated and cleared the forest--who subdued and drove out the Indian--who, in a word, re-claimed the country.

In nothing was the distinction between the two races broader, than in the feelings with which they approached the savage. We have seen that the hatred, borne by the American toward his red enemy, was to be traced to a long series of mutual hostilities and wrongs. But the Frenchman had no such injuries to avenge, no hereditary feud to prosecut. The first of his nation who had entered the country were non-combatants: they came to convert the savage, not to conquer him, or deprive him of his lands. Even as early as sixteen hundred and eight, the Jesuits had established friendly relations with the Indians of Canada--and before the stern crew of the Mayflower had landed on Plymouth Rock, they had preached the Gospel on the shores of Lake Huron. Their piety and wisdom had acquired an influence

over the untutored Indian long before the commencement of the hostilities, which afterwards cost so much blood and suffering. They had thus smoothed the way for their countrymen, and opened a safe path through the wilderness to the shore of the great Western waters. And the people who followed and accompanied them were peculiarly adapted to improve the advantages thus given them.

They were a gentle, peaceful, unambitious people. They came as the friend, not the hereditary enemy of the savage. They tendered the calumet--a symbol well understood by every Indian--and were received as allies and brethren. They had no national prejudices to overcome: The copper color of the Indian was not an insuperable objection to inter-marriage, and children of the mixed blood were not, for that reason, objects of scorn. An Indian maiden was as much a woman to a Frenchman, as if she had been a BLONDE; and if her form was graceful and her features comely, he would woo her with as much ardor as if she had been one of his own race.

Nor was this peculiarity atyributable only to the native gallantry of the French character, as it has sometimes been asserted: the total want of prejudice, which grows up in contemplating an inferior race, held in limited subjection, and a certain easiness of temper and tone of thought, had far more influence.

The Frenchman has quite enough vanity, but very little pride. Whatever, therefore, is sanctioned by those who surrounded him, is in his eyes, no degradation. He married the Indian woman, first because there were but few females among the emigrants; and he could not live without the sex; and, second, because there was nothing in his prejudices, or in public sentiment, to deter him. The

The descendants of these marriages--except where, as in some cases, they are upheld by the posession of great wealth--have no consideration, and are seldom seen in the society of the whites. But this is only because French manners and feelings have long since faded out of our social organization. The Saxon, with his unconqurable prejudices of race, with his pride and jealousy, has taken posession of the country; and, as he rules its political destinies, in most places, like-wise, gives tones to its manners. Had Frenchmen continued to posess the land--had French dominion not given plaece to English--mixture of blood would have had but little influence on one's position; and there would now have been, in St.Louis, or Chicago, as many shades of color in a social assembly as may be ween at a ball in Mexico.

The French are a more cheerful people than the Americans. Social intercourse--the interchange of hospitalities--the enjoyment of amusements in crowds--are far more important to them than to any other race. Solitude and misery are--or ought to be--synonymus in French. And enjoyment is like glory: it must have witnesses, or it will lose its attraction. Accordingly,we find the French emigrant seeking companion-ship, even in the trials and enterprises of the vilderness. The American, after the manner of his race, sought places where he could posess, for himself, enough for his wants and be "Monarch of all he surveyed."

But the Frenchman had no such pride: He resorted to a town, where the amusements of dancing, FETES, and social converse-were to be found--where the narrow streets were scarcely more than a "division fence" across which the women would carry on their voluble conversations without leaving their homes." This must have

been a great advantage, and probably contributed in no slight degree, to the singular peace of their villages--since the proximity afforded no temptation to going abroad, and the distance was yet too great to allow such whisperings and scandal, as usually break up the harmony of small circles.

Whether the fact is to be attributed to this, or to some other cause, certain it is that these little communities were eminently peacful. From the first settlement of Kaskaskia, for example, down to the transfer of the Western country to the British--almost a century--I find no record, even in the voluminous epistolary chronicles, of any personal rencontre, or serious quarrel, among the inhabitants. The same praise cannot be given to any American town ever yet built.

A species of communism seems to be a portion of the French character; for we discover that even at that early day, PAYSANS, or HABITANS collected together in villages, had their COMMON FIELDS, where the separate portion of each family was still a part of the common stock--and their tract of pasture land, where there was no division, or separate property. One enclosure covered all the fields of the community, and all submitted to regulations made by gthe free voice of the people.

If one was sick, or employed in the service of the Colony, or absent on business of his own at planting, or harvest time, his portion was not, therefore, neglected; his ground was planted, or his crop was gathered by the associated labor of his neighbors, as thoroughly and carefully a s if he had been at home. His family had nothing to fear; becaue, in the social code of the simple villagers, each was as much bound to maintain the children of his friend

as his own. This state of things might. This state of things might have its inconveniences and vices--of which, perhaps, the worst was its tendency to merge the family into the community, and thus, by obliterating the lines of individuality and personal independence--benumbing enterprise and checking improvements, but it was certainly productive of some good results, also. It tended to make people careful of each other's rights, kind to the afflicted, and brotherly in their social intercourse. The attractive simplicity of manners observable, even at this day, in some of the old French villages, is traceable to this peculiar form of their early organization.

It would be well if that primitive simplicity of life and manners, could be combined with rapid, or even moderate improvement. But, in the present state of the world, this can scarcely be; and, accordingly, we find the Frenchman of the passing year differing but little from his ancester of sixteen hundred and fifty--still living in the old patriarchal style, still cultivating his share of the common field, and still using the antiquated processes of the seventeenth century.

But, though not so active as their neighbors, the Americans, they were ever much happier. They had no ambition beyond enough for the passing hour: with that they were perfectly contented. They were very patient of the deprivation, when they had it not; and seasons of scarcity saw no cessation of music and dancing, no abridgement of the jest and song. If the earth yieled enough in one year to sustain them till the next, the amount of labor expended for that object was never increased--superfluity they cared nothing for

fbr; and commerce, save such limited trade as was necessary to provide their few luxuries, was beyond both their capacity and their desires The prolific soil was suffered to retain its juices; it was reserved for another people to discover and improve its infinite productiveness.

They were indolent, careless, and improvident. Great enterprises were above, or below them. Political interests, and the questions concerning national dominion, were too exciting to charm their gentle natures. Their intelligence, of course, was not of the highest order; but they had no use for learning--literature was out of place in the wilderness--the pursuit of letters could have found no sympathy; and for solitary enjoyment, the Frenchman cultivates nothing. Life was almost altogether, sensuous; and though their morals were in keeping with their simplicity, existence to them, was chiefly a physical matter. The fertility of the soil, producingall the necessaries of life with a small amount of labor, and the amenity of the climate rendering defences against winter but too easy, encouraged their indolence, and soothed their scanty energy.

"They made no attempt," said one who knew them well, "to acquire land from the Indians, to organize a social system, to introduce municipal regulations, or to establish military defenses; but cheerfully obeyed the priests and the King's officers and enjoyed the present without troubling their heads about the future. They seem to have been even careless about the acquisition of property, and its transmission to their heirs. Finding themselves in a fruitful country, abounding in game--where the necessaries of life could be procured with little labor--where no restraints were imposed

by Government, and neither tribute nor personal service was exacted, they were content to live in unambitious peace and comfortable poverty. They took posession of so much of the vacant land around them as they were disposed to till, and no more. Their agriculture was rude. Even to this day some of the implements of husbandry and modes of cultivation brought from France a centuryn ago, remain unchanged by the march of mind or the hand of innovation. Their houses were comfortable, and they reared fruits and flowers, evincing, in this respect, an attention to comfort and luxury which has not bee practised by the English and American first settlers. But, in the accumulation of property, and in all the essentials of industry, they were indoleht and improvident, rearing only the bare necessaries of life, and living from generation to generation without change or improvement."

"They reared fruits and flowers," he says; and this simple fact denotes a marked distinction between them and the Americans, not only in regard to the things, themselves, as would seem to be the view of the author quoted, but in mental constitution, modes of thought, and motives to action. Their tastes were elegant, ornate, and refined. They found pleasure in pursuits which the American deems trivial, frivolous, and unworthy of exertion.

If any trees sheltered the house of the American, they were those planted by the winds; if there were any flowers at his door, they were only those with which prodigal nature has carpeted the prairies; and you may see now, in the West, many a cabin which has sttod for thirty years, with not a tree of shade or fruit within a mile of its door. Everything is as bare and cheerless about the door yard, as it was the first winter of its inclosure. But, stretching away from it, in every direction, sometimes

miles, you will see extensive and productive fields of grain, in the highest state of cultivation. It is not personal comfort or an elegant residence for which the American cares, but the enduring and solid results of unwearied labor.

A Frenchman's residence is surrounded by flower-beds and orchards; his windows are covered by creeping vines and trellis work; flower pots and bird cages occupy the sills and surround the corridors; everything presents the aspect of elegant taste, comfort, and indolence. The extent of his fields, the amount of his produce, the intelligence and industry of his cultivation, bears an immense disproportion to those of his less ornamental, though more energetic neighbor.

The distinction between the two races is as clear in their personal appearance and bearing as in the aspect of their plantations. The Frenchman is generally a spruce, dapper little gentleman brisk, obsequious and insinuating in manner, and usually betraying minute attention to externals. The American is always plain in dress evincing no more taste in costume than in horticulture--steady, calm, and never lively in manner:; blunt, strightforward, and independent in discourse. The one is amiable and submissive: the other, choleric and rebellious. The Frenchman always recognizes and bows before superior rank. The American acknowledges no superior, and bows to no man, save in courtesy. The former is docile, and easily governed; the latter is intractable, beyond control. The Frenchman accomodates himself to circumstances' the American forces circumstances to yield to him.

The consqquence has been that, while the American has stamped his character upon the whole country, there are not ten places

in the Valley of the Missippi where you would infer, from anything you see, that a Frenchman has ever placed his foot upon the soil. The few localities in which the French character yet lingers, are fast losing the distinction; and a score or two of years will witness a total disappearance of the gentle people and their primitive abodes. Even now--excepting in a few parishes in Louisiana--the relics of the race bear a faded, antiquated look; as if they belonged to a past century, as, indeed, they do, and only lingered now to witness for a brief space, the glaring innovations of the nineteenth; and then, lamenting the follies of modern civilization, to take their departure, forever.

Let them depart in peace. For they were a gentle and pacific race, and in their day, did many kindly things.

"The goodness of the heart is shown indeeds
Of peacefulness and kindness."

Their best monument is an affectionate recollection of their simplicity; their highest wish

----"To sleep in humble life,
Beneath the storm ambition blows."

VII.

The Peddler

"This is a traveler, sir; knows men and manners"-Beaumont and Fletcher.

Previous to the organization of civil government, and "the form and pressure" given to the times by this and its attendant circumstances, the primitive tastes and habits of the Western people excluded many of whose artificial wants which are gratified by commerce, and afforded no room for traders, excepting those who sold the absolute necessities of life.

In those days house keeping was a very simple matter. Neither steam engines nor patent cook stoves were yet known, as necessary adjuncts to a kitchen; the housewife would have "turned up her nose" in contempt of a bake-over; would have thrown a "Yankee reflector" over the fence and branded the innovator with the old-hashioned grid-iron. Tin was then supposed to be made only for cups and coffee pots; pie pans had not yet even entered "the land of dreams"; and the tea kettle, which then "sang songs of family glee," was a quaint, squat figure, resembling nothing so much as an over-fed duck, and poured forth its music from a crooked, quizzical spout, with a knotch in its iron nozzle. If its shut iron lid was ornamented with a brass button for a handle it was thought to be manufactured in superior style? Iron spoons were good enough for the daintiest mouth; and a full set of pewter was a house-hold treasure. China dishes and silver plate had been heard of, but belonged to the same class of marvelous things with Aladdin's lamp and Fortunatus's purse. Cooking was not yet reduced to a science; and eating was, like sleep, a necessity--not a mere amusement. The only luxuries known were coffee and sugar; and these, with

domestics, and other cotton fabrics, were the chief articles for which the products of the earth were bartered.

French cloths and Parisian fashions were still less known than silver spoons and"rotary stoves" The men wore homemade jeans cut after the mode of the forest; its dye a favorite "Tennessean" brownish-yellow; and the women were not ashamed to be seen in linsey-woolsey, woven in the same domestic loom. Knitting was then not only an accomplishment, but a useful art; and the size which a yarn stocking gave to a pretty ankle was not suffered to over-balance the consideration of its comfort. The verge of nakedness was not then the region of modesty; the neck and its adjacent parts were covered in preference to the hands; and, in their barbarous ignorance, the women thought it more shame to appear in public half-dressed, han to wear a comfortable shoe.

They were certainly a very primitive people--unrefined, unfashionable, "coarse"--and many of their sons and daughters are even now ashamed to think what "savages" were their parents were. In their mode of life they sought comfort, not "appearance"; and many things which their more sophisticated descendants deem necessities, they contemned as luxuries.

But, in the course of time, these things began to change, for simplicity is always "primitive", and the progress of refinements is only the multtiplication of wants. As the country was reduced to cultivation and peace settled upon its borders new classes of emigrants began to take posession of the soil; and for the immediate purposes of rapid advancement, and especially, of social improvement, they were better classes than their

predecessors; for, as the original pioneers had always lived a little beyond the influences of regular civilization, these had remained within its limits until the pressure of legal organization began to grow irksome to their partially untamed spirits. There was indeed, an unbroken gradation of character from the nearly savage hunter, who visited the country only because it was uninhabited, except by wild beasts, to the genuine CITIZEN, who brought with him order and industry, and legal supremacy.

The emigrants, of whom we are now writing, constituted the third step in this progression; and they had imported along with them or drew after them, the peculiarities belonging to their own degree of advancement. Their notions of comfort and modes of living, though still quite crude, indicated an appreciable stage of refinement. They were better supplied, for example, with cooking utensils--their household furniture was not so primitive--and in wearing apparal they manifested some regard to elegance as well as comfort. Social intercourse disseminated these ideas among those to whom they were novel; where, previously, the highest motive to improvement had been a desire for convenience, the idea of gentility began to claim an influence; and some of the more moderate embellishments of life assumed the place of the mere necessities.

The transition was not rapid nor violen. Like all permanent changes, it was the work of years, marked by comparatively slow gradations. First, tin-ware of various descriptions became necessary to the operations of the kitchen, and that which had been confined to one or two articles, was now multiplied into many forms.

A house wife could no more bake a pie without a "scalloped" pie-pan than without a fire: a tin bucket was much more easily handled than than one of cedar or oak; and a pepper-box, of the same material, was as indispensable as a salt cellar. A little tea was occasionally added to the ancient regimen of coffee; and thus a tin canister became necessary for the preservation of the precious drug. With tea came queens-ware, and half a dozen cups and saucers, usually of a dingy white with a raised blue edge, were needful for the pranking of the little cup-board.

But it was not only in the victualing department that the progress of refinement could be traced; for the thrifty house wife who thought it proper to adorn her table and equip her kitchen with all the late improvements, could not, of course, entirely over-look "the fashions"; the decoration of her person has been in all ages, the just and honest pride of woman. Linsey-wolsey began to give place to calicoes and many colored prints; calf-skin shoes were antiquated by the use of kid, and ribands fluttered gracefully upon new-fashioned bonnets. Progress of this kind never takes a step, back-ward: once posessed of an improvement in personal comfort, convenience, or adornment, man--nor woman--seldom gives it up. Thus, these things once used thence forth became wants, whose gratification was not to be foregone. And it is one of the principles governing commerce, that the demand draws to it the su ply.

There were few "Country stores" in those days, and the settlements were so scattered as to make it sometimes very inconvenient to visit them. From ten to twenty miles was a moderate distance to the depot of supplies; and a whloe day was usually

consumed in goingand returning. The visits, therefore, were not very frequent--the purchase for many weeks--perhaps months--being made on each occasion. This was a very inconvenient mode of "shopping", even for the energetic women of that day; and, since the population would not justify more numerous stores, it was desirable that some new system should be introduced capable of supplying the demand at the cost of less trouble, and fewer miles of travel. To answer this necessity there was but one way--the "storekeeper" must carry his wares to the doors of his customers. And thus arose the occupation of the PEDDLAR, or, as he called himself, the "traveling merchant."

The population of the country was then almost exclusively agricultural--the mechanic arts belong to a more advanced period. The consequence was that the first articles carried about from house to house, were such as are manufactured by artisans--and the chief of these was tinware.

The tinkers of the rural districts in older countries, were however, not known in this--they were not adapted to the genius of the people. The men who sold the ware were, scarcely ever, the same who made it; and, though the manual dexterity of most of these ready men might enable them to mend a broken pan, or a leaky coffee pot, their skill was seldom put in requisition. Besides, since the mending of an old article might interfere with the sale of a new one, inability to perform the office was more frequently assumed than felt.

In the course of time, as the people of the country began to acquire new ideas and discover new wants--other articles

were added to the peddler's stock. Calicoes were often carried in the same box with tin pans--cotton checks and ginghams were stowed away beneath tin cups and iron spoons--shining coffee pots were crammed with spools of thread, papers of pins, cards of horn buttons, and cakes of shaving soap--and bolts of gaudy riband could be drawn from pepper boxes and sausage stuffers.

Tabel cloths, of cotton or brown linen, were displayed before admiring eyes which had turned away from all the brightness of new tin plates; and knives and forks, all "warranted pure steel", appealed to tastes which nothing else could excite. New razors touched the men "in tender places", while shining scissors clipped the purses of the women. Silk handkerchiefs and "fancy" nekk cloths, things till then unknown--could occupy the former, while the latter covetously turned over and examined bright ribands and fresh, cotton hose.

The peddler was a master of the art of pleasing all tastes; even the children were not forgotten. For there were whips and Jew's harps for the boys, and nice check aprons for the girls. The taste for"playing mother" was as much an instinct with the female children of that day, as it is in times more modern; but life was yet too earnest to display it in the nursing and dressing of waxen babies. To suit the people from whom the pedler's income was derived, he must consult at least, the appearance of utility in every article he offered; for, though no man could do more to coax the money out of one's pocket, without leaving an equivalent, even HE could not succeed in such an enterprise against the matter of fact pioneer.

The 2travelin g merchants" of this country were generally what their customers called "Yankees"--that is, New Englanders

or descendants of the Puritans, whether born east of the Hudson, or not. And certainly, no class of men were ever better fitted for an occupation than were those for"peddling." The majority of them were young men, too; for the Yankee who lives beyond middle age without providing snug quarters for the decline of life is usually, not even fit for a peddler. But, though not often advanced in years, they often exhibited qualities which one would have expected to find only in age and experience. They could "calculate with the most absolute certainty, what precise stage of advancement and cultivation was necessary to the introduction of every article of merchandise their stock comprised. Up to a certain limit, they offered, for example, lines table cloths; beyond that, cotton was better, and more salable; in certain settlements they could sell numbers of the finer articles, which, in others, hung on their hands like lead; and they seemed to know the moment they breathed the air of a neighbor-hood, what precise character of goods was most likely to "pay".

Thus, by way of illustration, it might seem to one not experienced in reading the signs of progress, a matter of nice speculation and subtle inquiry, to determine what exact degree of cultivation was necessary, to make profitable the trade in CLOCKS. But, I believe there is no instance of an unsuccessful clock-maker on record; and though this fact may be accounted for, superficially, by asserting that time is alike, important to all men, and a measure of its course, therefore, always a want, a little reflection will convince us that this explanation is more plausible than sound.

It is, perhaps. beyond the capacity of any man, to judge unerringly, by observation, of the usual signs of progress, the

exact point at which a community, or a man, has arrived in the scale of cultivation; and it may seem especially difficult to determine commercially, what precise articles of use or ornament, are adapted to the state indicated by those signs. But that there are such indications which, if properly attended to, will be unfailing guides, is not to be denied. Thus, the quick observation of a clock peddler would detect among a community of primitive habits, the growing tendency to regularity of life; for, as refinement advances, the common affairs of every-day existence, feeling the influence first, assume a degree of order and arrangement; and from the display of this improvement, the trader might draw inferences favorable to his traffic. Eating, for example, as he would perceive, is done at certain hours of the day--sleep is taken between fixed periods of the night and morning--especially, public worship--which is one of the best, and surest signs of social advancement--must be held at a time generally understood.

The peddler might include also, when he saw a glazed window in a house, that the owner was already posessed of a clock, which perhaps needed repairing; or at least, was in great need of one, if he had not yet made the curchase. One of these shrewd "calculators" once told me that when he saw a man with four panes of glass in his house, and no clock, he eighter sold him one straight-way, or "set him down, crazy or a screw."

"Have you no other 'signs of promise'" I asked.

"Oh yes, he replied. "Many. For instance, when I am riding past a house--(I always ride slowly), I take a general and particular survey of the premises; or, as the military men say, I make a RECONNAISSANCE; and it must be a very bare place, indeed if I cannot see some 'sign' by which to determine whether the owner needs a

If I see the man,himself, I look at his extremeties; and by the appearance of hat and boot I make up my opinion as to whether he knows the value of time: if he wears anything but a cap I can pretty fairly calculate upon selling him a clock; and if to the hat he has added boots I halt at once, and, without ceremony, carry in a good one.

"When I see the wife instead of the husband, I have no difficulty in making up my mind--though the signs about the women are so numerous and minute, that it would be hard to explain them. If one wears a check apron and sports a calico dress, I know that a "traveling merchant" has been in the neighborhood; and if he has succeeded in making a reasonable number of sales, I am certain that he has given her such a taste for buying that I can sell her anything, at all: for, purchasing cheap goods to a woman is like sipping good liquor to a man--she soon acquires the appetite, and thence-forward, it is insatiable.

"I have some customers who have a PASSION for clocks. There is a man on this road who has one for every room in his house; and I have another with me now--with a portrait of General Jackson in the front--which I expect to add to his stock. There is a farmer not far from here, with whom I have traded clocks every year since I first entered the neighborhood--always receiving about half the value of the article I sell, in money, "to boot". There are clock fanciers, as well as fanciers of dogs and birds; and I have known cases in which a man would have two, or three time pieces in his house, and not a pair of shoes in the family. But such customers are rare, as they ought to be; and the larger part of our trade is carried on with people who begin to feel the necessity of regularity--to whom the sun has ceased to be a sufficient guide--

and who have acquired some notions of elegance and comfort. And we seldom encounter the least trouble in determining, by the general appearance of the place, whether the occupant has arrived at that stage of refinement."

We perceive that the principal study of the peddler is human nature, and though he classifies the principles of his experiences, more especially with reference to the profits of his trade, his rapid observation of minor traits and indications is a talent which might be useful in many pursuits besides clock-peddling. And, accordingly, we discover that, even after he has abandoned the occupation and ceased to be a bird of passage, he never fails to turn his learning to a good account.

He was distingueshed by energy as well as shrewdness, and an enterprising spirit was the first element of his prosperity. There was no corner, no secluded settlement, no out-of-the-way place, where he was not seen. Bad roads never deterred him: he could drive his horses and wagon where a four-wheeled vehicle never went before. He understood bearings and distances as well as a topographical engineer; and would go whistling contentedly, across a prairie, or through a forest, where he had not even a "trail" to guide him.

He could find fords and crossings where none were known previously, to exist; and his pair of lean horses by the skilful management of their driver, would carry him and his wares across sloughs and swamps where a steam engine would have been clogged by the weight of a baby wagon. If he broke his harness or his vehicle in the wilderness he could repair it without assistance, for

his mechanical accomplishments extended from the shoeing of a horse to the repair of a watch, and embraced everything between. He was never taken by surprise--accidents never came unexpected, and strange events never disconcerted him. He would whistle "Yankee Doodle" while his horses were floundering in a quagmire, and sing "Hail Columbia" while plunging into an unknown river.

He never met a stranger, for he was intimately acquainted x with a man as soon as he saw him. Introductions were useless ceremonies to him, for he cared nothing about names. He called a woman "ma'am" and a man "mister", and if he could sell either of them a few goods, he never troubled himself, nor them, with impertinent inquiries. Sometimes he had a habit of learning each man's name from his next neighbor, and, posessing an excellent memory, he never lost the information thus acquired.

When he had passed through a settlement once he had a complete knowledge of all its circumstances, history and inhabitants; and the next year, if he met a child in the road he could tell you whom it most resembled, and to what family it belonged. He recollected all who were sick on his last visit--what peculiar difficulties each was laboring under--and was always glad to hear of their convalescence.

He gathered medicinal herbs along the road, and generously presented them to the house wives where he halted, and he understood perfectly the special properties of each. He posessed a great store of good advice, suited to every occasion and distributed it with the disinterested benevolence of a philanthropist. He knew, precisely what articles of merchandise were adapted to the taste of each customer.

and the comprehensive "rule of three" would not have enabled him to calculate more nicely the exact amount of talk necessary to convince them of the same.

His address was extremely insinuating, for he always endeavored to say the most agreeable things, and no man could judge more accurately what would best please the person addressed. He might be vain enough, but his egotism was never obtruded upon others. He might, secretly, felicitate himself upon a successful trade; but he never boasted of it. He seemed to be far more interested in the affairs of others than in his own. He had sympathy for the afflictions of his customers, counsel for their difficulties, triumph in their success.

Beforethe introduction of mails he was the universal news-carrier, and could tell all,about the movements of the whole world. He could gossip over his wares with his female customers till he beguiled them into endless purchases; for he had heard of every death, marriage, ahd birth within fifty miles. He recollected the precise piece of calico from which Mrs.Jones bought her last new dress, and the identical bit of riband from which Mrs.Smith trimmed her "Sunday bonnet". He knew whose children went to meeting" in "store shoes", whose daughter was beginning to wear long dresses, and whose wife wore cotton hose. He could "ring the changes" on the"latest fashions" as glibly as the skilfulest MODISTE. He was a CONNOISSEUR in colors, and learned in their effects upon complexion. He could laugh the husband into half-a-dozen shirts, flatter the wife into calico and gingham, and praise the children till both parents

joined in dressing them anew, from top to toe.

He always sold his goods at a "ruinous sacrifice", but he seemed to have a depot of infinite extent and capacity, from which he annually drew new supplies. He invariably left a neighborhood the loser by his visit, and the close of each season found him inconsolable for his "losses" but the next year he was sure to come back, risen, like the Phoenix, from his own ashes, and ready to be "ruined" again, in the same way. He could never resist the pleading look of a pretty woman; and if she "jewed" him twenty per cent (though his profits were only two hundred), the tenderness of his heart compelled him to yield. What wonder is it then, if he was a prime favorite with all the women, or that his advent, to the children, made a day of jubilee?

But the peddler, like every other human institution, only "had his day". The time even came when he was forced to give way before the march of Newfangledness. The country grew densely populated, neighborhoods became thicker, and the smoke of one man's chimney could be seen from another's front door. People's wants began to be permanent--they were no longer content with transient, or periodical supplies--they demanded something more constant and regular. From this demand arose the little neighborhood "stores", established for each settlement at a central and convenient point--usually at "cross-roads" or next door to the blacksmith's shop--and these it was which superseded the peddler's trade

We could wish to pause here; and after describing the little depot, "take an account of stock;" for no store, not even a sutler's ever presented a more amusing, or characteristic assortment. But, since these modest establishments were generally the

NUCLEI around which Western towns were built, we must reserve our fire until we reach that subject.

But the peddler had not acquired his experience of life for nothing: he was not to be out-done, even by the more aristocratic stationery shop-keeper. When he found his trade declining, he cast about him for a good neighbor-hood, still uninvaded by the Lombards, and his extensive knowledge of the country soon enabled him to find one. Here, he erected his own cabin, and boldly entered the lists against his new neighbors. If he could find no eligible point for such an establishment, or if he augured unfavorably of his success in the new walk, he was not cast down. If he could not "keep store" he could at least "kkep tavern", an occupation for which his knowledge of the world and cosmopolitan habits, admirable fitted him. In this capacity we shall have occasion to refer to him again; and have now only to record that, in the progrss of time he grew rich, if not fat, and eventually died, "universally regretted".

VIII

THE SCHOOLMASTER.

"There, in his quiet mansion, skilled to rule,
The village master taught his little school.
I knew him well, and every truant knew:
Yet, he was kind; or, if severe in aught,
The love he bore to learning was in fault.
The village all declared how much he knew;
'Twas certain he could write, and cypher too."
Goldsmith's Deserted Village.

In the progress of society the physical wants are felt before the intellectual. Men appreciate the necessity for covering their backs and lining their stomachs before storing their minds, and they natrually rpovide a shelter from the storms of heaven, before they seek (with other learning) a knoledge of the heavenly bodies. Thus, the rudest social system comprises something of the mechanic arts--government begins to advance toward the dignity of a science--commerce follows the establishment of legal supremacy--and the education of the citizen comes directly after the recognition of his social and political rights. So, the Justice-of-the-Peace (among other legal dunctionaries) indicates subjection, more or less complete, to the regulations of law; the peddler represents the beginning of commercial interests, and the Schoolmaster succeeds him, in the natrual order of things.

It may be possible to preserve a high respect for a CALLING while we despise the men who exercise it: though I believe this is not one of the rules which "work both ways"; and the converse is therefore, not ~~xxxxx~~ equally true. --51--

A man's occupation affects him more nearlyntthan he does his occupation. A thousand contemptible men will not bring a respectable profession into so much disrepute, as a contemptible profession will a thousand respectable men. All the military talents, for example, of the Commaner-in-Chief of our Ramies would not preserve him from contempt should he set up a barber shop or tdrivelkamilk cart; but the barber, or the milk man might make a thousand blunders at the head of an army should extravagant democracy elevate him to that position; and yet the rank of a general would be as desirable, because as honorable, as ever.

It is certainly true, however that the most exalted station may be degraded may be degraded by filling it with a low, or despicable incumbent, for the mental effort necessary to the abstraction of the employment from him who pursues it, is one which most men do not take the trouble to make; an effort, indeed, which the majority of men are incapable of making. A vicious priest degrades the priestly vocation--a hypocrit brings reproach upon the religious profession--a dishonest lawyer sinks the legal character--and even the bravest men care but little for promotion in an army, when cowardice and incompetency are rewarded with rank and power. But manifest incapacity, culpable neglect of duty, or even a positively vicious character, will not reduce a calling to contempt or bring it into disrepute so soon as any quality which excites ridicule.

An awkward figure, a badly-shaped garment, or an ungainly manner, will sometimes outweigh the requirements of the finest scholar; and the cause of religion has suffered more, from

the absence of the softer graces, in its clerical representations, than from all the logic of its adversaries. A laugh is more effectual to subvert an institution than an argument--for it is easier to make men ashamed than to convince them. Truth and reason are formidable weapons; but ridicule is stronger than either, or both.

Thus: All thinking men will eagerly admit that the profession of the school masrer is not only respectable, but honorable, alike to the individual, and to the community in which he serves it; yet, rather than teach a school for a livelihood, the large majority of the same men would "split rails" or cut cord-wood. And this is not because teaching is laborious--though it is laborious, and thankless, too, beyond all other occupations; but because a number and variety of causes into which we need not inquire, have combined to throw ridicule upon him, who is derisively called the pedagogue--for most men would rather be shot at than laughed at. Cause and effect are always inter-reactive; and the resusal of the most competent men to "take up the birch", which is the effect of this derision, has filled out school rooms with men who are, not unfairly, its victims. Thus, the profession, for such is its inherent dignity, itself, has fallen into disrepute, even though the judgment of men universally is that it is not only useful, but indispensable.

Nor is that judgment incorrect. For, though home education may sometimes succeed, it is usually too fragmentary to be beneficial--private tutors are too often the slaves of their pupils, and cannot enforce "attention", the first condition of advancement,

where they have not the paraphanalia of command--and, as dfor self education, logically, there can be no such thing: "One might as well attempt to lift himself over the fence by the straps of his boots," as to educate himself "without a master".

The schoolmaster, then, is a most useful member of society--not to be spared at any stage of its progress. But he is particularly necessary to wommunities which are in the transition state; for upon the enlightenment of the rising generation depend the success and preservation of growing institutions. Nor does this usefulness consist, altogether--or even in a great measure--in the number of facts, sciences, or theories, with which he may store the minds of his pupils. These are not the objects of education, any more than a knowledge of the compartments in a printer's "letter-case" is the ultimate result of the art of printing. The types are so arranged, in order to enable the compositors more conveniently to attain the ends, for which that arrangement is only a preparation: facts and sciences are taught for the improvement of the faculties in order that they may work with more ease, force, and certainly, upon other and really important things; for education is only the marshalling of powers preliminary to the great "battle of life."

The mind of an educated man, however strong in itself, is like an army of undisciplined men--acrowd of chaotic, shapeless, and often misdirected elements. To bring these into proper subjection--to enable him to bind them, with anything like their native force, to a given purpose--a prescribed "training" is necessary; and it is this which education supplies. If you can give a mind the HABIT OF

ATTENTION, all the power it has will be made available; and it is through this faculty that even dull minds are so frequently able to mounth the car of triumph, and ride swiftly past so many who are immeasurably their superiors. The first element of the discipline which develops this power, is submission to control; and, without uch subordination, a school cannot exist. Thus, the first lesson that children learn from the school master is the most valuable acquisition they can make.

But, it was no easy task to teach this principle to the sturdy children of the early Western "settler;". In this, as in all other things, the difficulty of the labor was in exact proportion to its necessity. The peculiarities of the people and the state of the country, were not favorable to theestablishment of the limited monarchy, requisite to successful teaching. In the first place, the parents very generally under-valed what they called mere "book-learning". For themselves, they had found more use for a rifle than for a pen; and they naturally thought it a much more valuable accomplishment, to be able to scalp a squirrel with a bullet, at a hundred paces, than to read the natural history of the animal in the "picture-book." They were entusiastic, also, upon the subject of independence; and though they could control their children sternly enough at home, they were apt to look with a jealous eye, upon any attempt to establish dominion elsewhere. The children partook, largely of the free, wild spirit of their fathers. They were very prompt to resist anything like encroachment upon their privileges or rights, and were, of course, pretty certain to consider even salutary control an attempt to assert a despotism. I believe history contains no record, whatever

the annals of fiction may display, of a boy with much spirit, submitting without a murmur to the authority of the school master; if such a prodigy of enlightened humility ever existed, he certainly did not live in the West. But a more important difficulty than either of these was the almost entire want of money in the country; and, without this, there was but little encouragement for the effort to lovercome other obstacles. Money may be only a representative of value, but its absence operates marvelously like the want of the value, itself, and the primitive people of those days, and especially that class to which the school master belonged, had a habit, however illogical, of considering it a desirable commodity, per se.

All these impediments, however, could, in the course of time, be conquered: the country was improving in social tone; parents must eventually take some pride, even in the accomplishments they despised; and patience and gentleness, intermingled now and then with a little wholesome severity, will ultimately subdue the most stubborn spirit. As for the pecuniary difficulty, it was, as the political economists will tell us, only the sbsence of a medium, at the worst: and, in its stead the master could receive boarding, clothing, and the agricultural products of the country. So many barrels of corn, or bushels of wheat, per quarter might not be so conveniently handled, but were quite as easy to be counted, as an equal number of dollars; and this primitive mode of payment is even yet practised in many rural districts, perhaps in both east and west. To counter-balance its inconvenience of bulk, this "currency" posessed a double advantage over the more refined "medium" of exchange now is use: it was not liable to counterfits, and the

bank from which it issued was certain not to "break".

So, the school master was not to be deterred from pursuing his honorable calling, even by the difficulties incident to half-organized communities. Indeed, teaching was the resort, at least temporary, of four-fifths of the educated, and near.y an equal number of the un-educated young men, who came to the west: for, certainly, that proportion of both classes arrived in the country without money to support, friends to encourage, nor pride to deter them.

They were almost all what western people call "Yankees"--born and bred east of the Hudson: descendants of the sturdy puritans--and distingueshed by the peculiarities of that strongly-marked people, in personal appearance manners, and style and tone of thought. Like the peddlers, they were generally on the sunny side of thirty, full of the hopeful energy which belongs to that period of life, and only submitting to the labors and privations of the present, because through these they looked to the future for better, and brighter, things.

The causes which led to their emigration were as many and as various as the adventurers whom they moved. They were, most of them, mere boys· young Whittingtons, whom the bells did not ring back, to become Lord Mayors; who indeed, had not even the limited posessions of that celebrated worthy; and, thus destitute, they wandered off, many hundreds of miles, "to see the world and make their fortunes," at an age when the youth of the present day are just beginning to think of college. They brought neither money, letters of introduction, nor Bills of Exchange: they expected to find neither acquaintance, nor relatives. But they knew--for it was one of the

wise maxims of their unromantic fathers--that industry and honesty must soon gather friends, and that all other desirable things would speedily follow. They had great and just confidence in their own abilities to "get along"; and if they did not actually think that the whole world belonged to them, they were wellassured that in an incredibly short space of time, they would be able to posess a respectable portion of it.

A genuine specimen of the class to which most of the early school masters belonged, never felt any misgivings about his own success, and never hesitated to assume any position in life. Neither pride nor modesty was ever suffered to interfere with his action. He would take charge of a numerous school when he could do little more than write his own name, just as he would have undertaken to run a steam-boat, or command an army, when he had never studied engineering, nor heard of strategy. Nor would he have failed in either capacity: a week's application would make him master of a steam boat, or a proficient (after the present manner of proficiency) in tactics; and as for his school, he could, himself learn at night what he was to teach others on the following day. Nor was this mere "conceit", though in some other respects that word, in its limited sense, was not inapplicable; neither was it ignorant presumption; for one of these men was seldom known to fail in anything he under-took: or, if he did fail he was never found to be cast down by defeat, and the resiliency of his nature justified his confidence.

The pursuit of a certain avocation, for a long time, is apt to warp one's nature to its inequalities; and as the character

gradually assumes the peculiar shape, the personal appearance changes in a corresponding direction and degree. Thus, the black-smith becomes brawny, square and sturdy, and the characteristic swing of his arm gives tone to his whole bearing: the silver-smith acquires a peering, cunning look, as if he were always examining delicate machinery: the physician becomes solemn, stately, pompous and mysterious, and speaks like "Sir Oracle," as if he were eternally administering a bread pill, or enjoining a regiment of drugs and starvation: the lawyer assumes a keen, alert, suspicious manner, as if he were in constant pursuit of a latent perjury, or feared that his adversary might discover a flaw in his "case":" and so on, throughout the catalogue of human avocations. But, among all these, that which marks its votaries most clearly is school-teaching.

There seems to be a sort of antagonism between this employment and all manner of neatness, and the circle of the school master's female acquaintance never included the Graces. Attention to personal decoration is usually, though not universally, in an inverse ratio to mental garniture; and an artistically-tied cravat seems inconsistent with the supposition of a well stored head above it. A mind which is directed toward the evolution of its own powers, has but little time to waste in adorning the body; and a fashionable costume would appear to cramp the intellect, as did the iron vessel the genius of the Rabian tale. Although, therefore, there are numerous exceptions--persons whose externals are as elegant as their pursuits are intellectual--menof assiduously cultivated minds are apt to be careless of appearances, and the principle

applies with especial force, to those whose business it is to develop the minds of others.

Nor was the school master of early days in the west, an exception to the rule. He might not be as learned, nor as purely intellectual as some of our modern college professors; but he was as ungraceful and as awkwardly clad as the most slovenly of them, all. Indeed, he came of a stock which has never been noted for any of the lighter accomplishments, or "carnal graces";" for at no period in its eventful history, has the Puritan type been a remarkable elegant one. The men so named have been better known for bravery than taste; for zeal than polish; and since there is always a correspondence between habits of thought and feeling and the external appearance, the PHYSIQUE of the race is more remarkable for rigor of muscle and angularity of outline than for accuracy of proportion or smoothness of finish. Neither Apollo nor Adonis was in any way related to the family; and if either had been, the probability is that his kindred would have disowned him.

Properly to represent his lineage, therefore, the school master could be neither dandy, nor dancing master; and, as if to hold him to his integrity, nature had omitted to give him any temptation, in his own person, to assume either ofthese respectable characters. The tailor that could shape a coat to fit HIS shoulders never yet handled shears; and he would have been as ill at ease in a pair of fashionable pantaloons, as if they had been lined with chestnut burrs . He was generally above the medium height, with a very decided **stopp** as if in the habit of carrying burthens; and a long, high nose with light blue eyes, and coarse, uneven hair, of a faded, weather-stain color, gave his face the expression answering

to this lathy outline. Though never very slender, he was always thin, as if he had been flattened out in a rolling mill; and rotundity of corporation was a mode of development not at all characteristic. His complexion was seldom florid, and not often decidedly pale; a sort of shallow discoloration was its preva ling hue, like that which marks the countenance of a consumer of "coarse" whiskey and strong tobacco. But these failings were not the cause of his cadaverous looks--for a fithful representative of the class held them both in commendable abhorrence--THEY WERE C NOT THE VICES OF HIS NATURE.

There was a sub-division of the class; a secondary type not so often observed, but common enough to entitle it to a brief notice. HE was, generally short, square and thick--the latitude bearing a proportion than in his lank brother--but never approaching anything like roundness. With this attractive figure he had a complexion of decidedly bilious darkness, and what is commonly called a "dish face." His nose was depressed between the eyes, an arrangement which dragged the point upward in the most cruel manner, but gave it an expression equally ludicrous and impertinent. A pair of small, round black eyes, ehcompassed, like two little feudal fortresses, each by its moat--with a circle of yellowish white, peered out from under brows like battlements. Coarse black hair, always cut short and standing erect so as to present something of the appearance of a CHEVAUX DE FRISE, protected a hard, round head--a shape most appropriate to his lineage, while, with equal propriety, ears of corresponding magnitude stood boldly forth to assert their claim to notice.

Both these types were distingueshed by large feet, which

no boot could enclose, and hands broad beyond the compass of any glove. Neither was ever known to get drunk, to grow fat, to engage in a game of chance, or to lose his appetite: it became the teacher of ingenuous youth" to preserve an exemplary bearing before those whom he was endeavoring to benefit; while respectable appearances and proper appreciation of the good things of life, were the alpha and omega of his system of morality.

But the school master--and we now include both sub-divisions of this class--was not deficient as an example in many other things, to all who wished to learn the true principles of living. Among other things, he was distingueshed for a rigid, iron-bound economy; a characteristic which it might have been well to impart to many of his pupils. But that which the discreet master denominated prudence the extravagant and wrong-headed scholar was inclined to term meanness: and historical truth compels us to admit, that the rigor of grim economy sometimes wore an aspect of questionable austerity. Notwith-standing this, however, when we reflect upon the scanty compensation afforded the benefactor of the rising generation, we cannot severely blame his penurious tenacity any more than we can censure an empty wine cask for not giving forth the nectar which we have never poured into it. If, accordingly he was out at the elbows, we are bound to conclue that it was because he had not the money to buy a new coat; and if he never indulged himself in any of the luxuries of life, it was probably because the purchase of its necessities had already brought him too near the bottom of his, purse.

He was always, moreover,"a close calculator" and with

wisdom worthy of all imitation, never mortaged the future for the convenience of the present. Indeed, this power of "calculation" was not only a talent, but a passion: you would have thoght that his progenitors had been arithmaticians since the time of Noah. He could "figure up" any proposition, whatsoever; but he was especially great upon the question, how much he could save from his scanty salary, and yet live to the end of the year.

In fact, it was only living that he cared for. The useful, with him, was always superior to the ornamental; and whatever was not absolutely necessary, he considered wasteful and extravagant. Even the profusion of western hospitality was in his eyes, a crime against the law of prudence; and he would have as soon forgiven a breach of good morals as a violation of this, his favorite rule.

As might have been expected, he carried this principle with him into the school room, and was very averse to teaching anything ~~that~~ beyond what would certainly "pay". He rigidly eschewed embellishment, and adorned his pupils with no graceful accomplishments. It might be that he never taught anything above the useful branches of education, because he had never learned more, himself; but it is certain that he would not have imparted merely polire learning, had his own training enabled him to do so; for he had, constitutionally, a high contempt for all flimsy"things, and, moreover, he was not employed, nor paid to teach RHETORIC of BELLES-LETTRES; and, on principle, he never gave more in return than the value of the moeny he received.

With this reservation, his duties were always thoroughly performed; for neither by nature, education, or lineage, was he likely to slight any recognized obligation. He devoted his time and talents to his school, as completely as if he had derived from it the income of a Bishop; and the iron constitution of both body and mind peculiar to his race, enabled him to endure a greater amount of continuous application than any other man. Indeed, his powers of endurance were quite surprising, and the fibre of his mind was as tough as that of his body. Even upon a quality so valuable as this, however, he never prided himself; for, excepting the boast of RACE which was historical and not unjustifiable, he HAD no pride. He might be a little vain; and, in what he said and did, more especially in its manner, there might occasionally be a shade of self-conceit: for he certainly entertained no mean opinion of himself. This might be a little obtrusive, too, at times; for he had but slight veneration for men, or their feelings, or opinions; and he would sometimes pronounce a judgment in a tone of superiority justly offensive. But he posessed the uncommon virtue of sincerity; he thoroughly believed in the infallibility of his own conclusions; and for this the loftiness of his tone might be forgiven.

The most important of the opinions thus expressed were upon religious subjects, for Jews, Puritans, and Spaniards have always been very decided controversialists. His theology was grim, solemn and angular, and he was as combative as one of Cromwell's disputatious troopers In his capacious pocket he always carried a copy of the New Testament, as, of old the carnal controvertists bore a

sword buckled tohis side. Thus armed, he was a genuine polemical "swash-buckler", and would whip out his Testament as the bravo did his weapon, to cut you in two without ceremony. He could carve you into numerous pieces, and season you with scriptural salt and pepper; and he would do it with a gusto so serious that it would have been an unreasonable apprehension that he intended to eat you afterward. And the value of his triumph was enhanced too, by the consideration that it was won by no meretricious graces or rhetorical flourishes; for the case of his gesticulation was such as you see in the arms of a wind mill, and his enunciation was as nasal and monotonous as that of the Reverend Eleazer Poundtext, under whose ministrations he had been brought up in all godliness.

But he posessed other accomplishments beside those of the polemic. He was not, it was true, over-loaded with the learning of the "schools"; was, in fact, quite ignorant of some of the branches of knowledge which he imparted to his pupils: yet, this was never allowed to become apparent; for, as we have intimated, he would frequently acquire himself at night the lessons which he was to teach on the morrow. But time was seldom wasted among the people from whom he sprang; and this want of preparation denoted that his leisure hours had been occupied in posessing himself of other requirements. Among these, the most elegant, if not the most useful, was music, and his favorite instrument was the flute.

In "David Copperfield," Dickens describes a certain flute-playing tutor, by the name of Mell, concerning whom, and the rest of

mankind, he expresses the rash opinion, "after many years of reflection," that "nobody ever could have played worse." But Dickens never saw Strongfaith Lippincott, the school master, nor heard his lugubrious flute; and he, therefore knew nothing of the superlative degree of detestable playing.

There ARE instruments upon which an unskilful performer may make tolerable music, but the flute is not one ofthem--the man who murders that is a malefactor entitled to no "benefit of clergy", and our school master DID murder it in the most inhuman manner. But, let it be said in mitigation of his offence, he had never received the benefit of any scientific teaching--he had not been "under the tuition of the celebrated Signor Wheezziana," nor had he profited by "the invaluable instructions of the unrivaled Bellowsblauer"--and it is very doubtful if he would have gained much advanateg from them, had he met the opportunity.

He knew that, in order to make a noise on the flute, or, indeed, anywhere else, it was necessary to blow, and blow he did, like Boreas. He always carried the instrument in his pocket, and on being asked to play--a piece of politness for which he always looked--he drew it out with the solemnity of visage with whicha tender hearted sheriff produces a death warrant, and while he screwed his joints together, sighed blasts like a furnace. He usually deposited himself upon the door sill--a favorite seat for him, and collecting the younger mambers of the family about him, thence poured forth his strains of concentrated mournfulness.

He invariable selected the most melancholy tunes, playing, with a more profound solemnity, the gloomiest psalms and

lamentations. When he ventured upon secular music, he never performed anything more lively than "The Mistletoe Bough," or Barbara Allen", and into each he threw a spirit so much more dismal than the original, as almost to induce his hearers to imitate the ecample of the disconsolate "Barbara", and "turn their faces to the wall" in despair of ever again being able to muster a smile.

He was not a scientific musicial, then--fortunately for his usefulness--because thorough musicians are generally,"good for nothing else". But music was not a science among the pioneers, though the undertone of melancholy feeling, to which all sweet sounds appeal, was as easily reached in them as in any other people. Their wants in this, as in other things, were very easily satisfied--they were susceptible of pleasure from wnything which was, in the least, commendable; and, not feeling obliged by any captious canon, to condemn nine true notes, because of the tenth false one, they allowed themselves to enjoy the best music they could get, without thinking of the damage done their musical and critical reputation.

But his flute was not the only means of pleasing within the schoolmaster's reach; for he could flatter as well as if the souls of ten courtiers had been transmigrated into his single body. He might not do it quite so gracefully as one of these nor with phrases so well chosen, or so correctly pronounced; but what he said was always cunningly adapted to the character of the person whom he desired to move. He had a deal of "candid courtesy", especially for the women and though his sturdy manhood and the excellent opinion of himself--both of which came to him from his ancestry--usually preserved him from the charge of

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servility, he was sometimes a "cozener" whose conscience annoyed him with few scruples. Occasionally, he might be seen fawning upon the rich; but it was not with him--as it usually is with parasites of wealthy men--because he thought Dives more respectable, but more useful, on account of his money: the opulent posessed what the indigent wanted, and the shortest road to the goal of Cupidity lay through the region of Vanity. There was none of that servility which Mr.Carlyle has attempted to dignify with the name of "hero-worship," for the rich manwas rather a bird to be plucked, than a "hero" to be worshipped. And though it may seem that I do the schoolmaster little honor by the distinction, I cannot but think cupidity a more manly trat than servility; the beast of prey a more respectable animal than the hound.

But the schoolmaster's was more in manner than in inclination, and found its excuse in the dependance of his circumstances. It has been immemorially the custom of the world, practically to under-value his services; and in all time, teachingand poverty have been inseparable companions. Nobody ever cared how poorly he was clad, how laborious his life, or how few his comforts; and if he failed to attend to his own interests by all the arts in his power, no one, certainly, would perform the office for him. He was expected to make himself generally useful without being particular about his compensation: he was willing to do the one, but was, very naturally, rather averse to the other; that which justice would not provide him, he managed to procure by stratagem.

His manners thus acquired the characteristics we have enumerated, with others also. He was, for example, very officious; a peculiarty which, perhaps, be derived from his parentage, but which was never repressed by his occupation. The desire to make himself agreeable, and his opinion of his ability to do so, rendered his tone and bearing very familiar; but this was, also, a trait which he shared with his race, and one which has contributed, as much as any other, to bring the people called "Yankees" into contempt in the West. The men of that section are not, themselves, reserved, and hate nothing more than ceremonious politeness; but they like to be the first to make advances, and their eemonstrations are all hearty, blunt, and open. They, therefore, disliked anything which has an insinuating tone and the man who attempts to ingratiate himself with them, whether it be by elaborate arts or sidelong familiarity, at once arms them against him.

The schoolmaster was inquisitive, also, and to that most western men most decidedly object. They have little curiosity. themselves, and seldom ask impertinent questions. When theydo so, it is almost always for the purpose of insulting the man to whom they are put, and NEVER to make themselves agreeable. The habit of asking numerous questions was, therefore, apt to prejudice them against men whose characteristics might be in other respects, very estimable; and it must be acknowledged that vulgar and obtrusive impertinence is an unfortunate accompaniment to an introduction. But the schoolmaster never meant to be impertinent, for he was far from being quarrelsome (except with his scholars), and the idea that anyone could be otherwise than

pleased with his notice, however given, never entered his mind. Though his questions were, for the most part, asked to gratify a constitutional curiosity, he was also actuated in some degree by the notion that his condescension would be acceptable interpreted by those whom he thus favored. But, like many other benevolent men who put force upon their inclinations for the benefit of their neighbors, he was mistaken in his "calculation", and where he considered himself a benefactor, he was, by others, pronounced a "bore." The fact is, he had some versatility, and like most men of various powers, he was prone to think himself a much greater man than he really was.

He was not peculiarly fitted to shine as a gallant "in hall or bower," but had he been the climax of knightly qualities, the very impersonation of beauty, grace, and accomplishment, he could not have been better adapted than, in his own estimation, he already was, to please the fancy of a lady. He was blissfully unconscious of every imperfection; and displayed himself before what he thought the admiring gaze of all DAMES and DEMOISELLES, as proudly as if he had been the all-accomplished victor in some passage of arms. Yet, he carried himself, in outward appearance, as meekly as the humblest Christian, and took credit to himself, accordingly. He seldom pressed his advantages to the utter subjugation of the sighing dames, but deported himself with commendable forbearance toward the weak and defenseless whom his perfections had disarmed. He was as merciful as he was irresistable as considerate as he was beautiful.

"What a saint of a knight is the Knight of Saint John."

The personal advantages which he believed made him so dangerous to the peace of woman was counteracted thus, by his saintly piety. For, as it became him to be, both in the character of a man and in that of a descendant of the puritans, he was always habited in "the livery of heaven." Some ill natured and suspicious people, it is true, were inclined to call hisexemplary walk hypocritical, and to stigmatise his pious conversation as "cant." But the ungodly world has always persecuted the righteous, andt he schoolmaster was correct in attributing their sneers to the rebuke which his example gave to their wickedness, and to make "capital" out of the "persecution". And who shall blame him--when in the weary intervals of a laborious and thankless profession, fatigue repressed enthusiasm--if he sometimes eaked out the want of inspiration by a godly snuffle? True piety reduces even the weapons of the scorner to t he service of religion, and the citadel of the Gllomy Kingdom is bombarded with t he artillery of Satan. Thus the nose, which is so serwicable in the production of t he devilish and unchristian sneer, is elevated by a saint-like zeal, to the expression of a devout whine: and this I believe to be the only satisfactory explanation which has ever been given, of the connection in so many good men between the nasal and the religious.

But the schoolmaster usually posessed genuine religious feeling, as well as a pious manner; and, excepting an occasional dis;lay of hereditary and almost unconscious cunning, he lived a "righteous and upright life."

The process of becoming a respectable and respected citizen was a very short and simple one--and whether the schoolmaster de-

signed to remain only a lord of the ferrule; or, casting the invignia of his office behind him, to seek higher things, he was never slow in adopting it. Among his scholars there were generally a dozen, or more young women--marriageable daughters of respectable, substantial men; and from this number he selected, courted, and espoused some healthy buxom girl, the heiress of a considerable plantation or a quantity of"wild land". He always sought these two requisites, combined--for he was equally fond of a fine person and handsome estate. Upon the land, he generally managed to find an eligible town-site; and being a perfect master of the art of building on paper, and putting them into celebrity, his sales of t own lots usually brought him a competent fortune. As years rolled on his substance increased with the improvement of the country--the rougher points of his character were gradually rubbed down--age and gray hairs thickened upon his brow--honors, troops of friends, and numerous children, gathered round him--and the close of his career found him respected in life and lamented in death. His memory is a monument of what honesty and industry, even without worldly advantages, may always accomplish.

(NOTE: A friend expresses a doubt whether I have not made the foregoing portrait too hard-featured for historical accuracy; and by way of fortifying his opinion, points to illustrious examples of men who have taught schools in their youth--senators and statesmen--some of whom now hold prominent positions before the people, even for the highest offices in their gift. But these men never belonged to the class which I have attempted to portray. Arriving in this country in youth, without the means of subsistence,

in many cases long before they had acquired the professions which afterwards made them famous--they resorted to school teaching as a mere expedient for present support, without any intention to make it the occupation of their lives, or the means of their advancement. They were moved by an ambition which looked beyond it; and they invariably abandoned it as soon as they had prepared themselves for another pursuit.

But the genuine CHARACTER took it up as a permanent employment--he looked to it not only as a means of temporary subsistence, but as a source by some of he direct, or indirect channels which we have indicated, of lasting income--and he never threw it up until he had already secured that to which the other class, when THEY abandoned the occupation, were still looking forward. In the warefare against ignorance, therefore, those whom we have described were the regular army, while the exceptions were but volunteers for a limited period; and in the muster roll of permanent strength, they are therefore, not included.)

I X.

THE SCHOOLMISTRESS.

"And yet, I love thee not--thy brow
Is but the sculptor's mould;
It wants a shade, it wants a glow--
It is less fair than cold."

But the family of the pioneer consisted of girls as well as boys; and, though the former were never so carefully educated as the latter, they were seldom allowed to go wholly untaught.

The more modern system, which separates the sexes while infants, and never suffers them to come together again until they are marriageable, was not then introduced; and we think it would have been no great misfortune to the country had it remained in Spain, whence it would seem to have been imported. Children of both sexes were intended to grow up together--to be educated in company--at least until they have reached the points where their paths naturally diverge; for thus only can they be most useful to each other, in the duties, trials, and struggles of after life. The artificial refinement which teaches a little girl that a boy is something to be dreaded--a sort of beast of prey--before she recognizes any difference, save in dress, can never benefit her, at best: for by-and-by she will discover the falsehood: the very instincts of her nature would unveil it, did she learn it in no other way; and as action and re-action are equal the rebound may cause her to entertain opinions altogether too favorable to, those who m she has been taught to fear.

Nor is the effect of such a system likely to be any better upon the other sex; for it is association with females

(as early as possible, too--all the better(, which softens, humanizes, grades, and adorns the masculine character. They boy who has been denied such association--the incidents to whose education have made him shy, as so many are, even of little girls--is apt to grow up morose and selfish, ill-tempered, and worse mannered. When the impulses of his developing nature finally force him into female society, he goes unprepared, and comes away without profit. His ease degenerates into familiarity; his conversation is, at best, but washy sentimentalism; and the association until the accumulated ruse of youth is worn away, is of very doubtful benefit to both parties. Indeed, parents who thus govern and educate their children, can find no justification for the practice until they first so alter the course of nature, as to establish the law that each family shall be composed, altogether of girls, or shall consist, exclusively, of boys.

But these modern refinements had not obtained currency at the period of which we are writing; nor was any such nonsense the motive to the introduction of female teachers. But, one of the lessons learned by observation of the domestic circle, and particularly, of the influence of the mother over her children, was the principle that a woman can teach males of a certain age quote as well as a man, and FEMALES MUCH BETTER; and that since the school teacher stands for the time, in the place of the parent, a MISTRESS was far more desirable, especially for the girls, than a master. Hence, the latter had exercised his vocationm in the west but a few years, before he was followed by the former.

I do not mean that calling a boy "Cicero" will certainly make him an orator, or that all Jeremiahs are necessarily prophets; nor is it improbable that the same peculiarities in the parents, which dictate these expressive names, may direct the characters of the children, by controlling their education; but, it is unquestionable that the characteristics, and even the fortunes of the man, are frequently daguerreotyped by a name given in infancy. There is not a little wisdom in the advice of Sterne to godfathers--not "to Nicodemus a man into nothing." "Harsh names," says Disraeli, the elder, "will have in spite of all our philosophy, a painful and ludicrous effect on our ears and our associations; it is vexatious that the softness of delicious vowels, or the ruggedness of inexorable consonants, should at all be connected with a man's happiness, or even have an influence on his fortune."

"That which we call a rose,
"By any other name would smell as sweet;"

but this does not touch the queston whether, if he had not smelt as sweet we would not have given it some other name. The celebrated demagogue, Wilkes, is reported to have said that "without knowing the comparative merits of the two poets, we would have no hesitation in preferring John Dryden to Elkanah Settle, FROM THE NAMES ONLY." And the reason of this truth is to be found in the fact that our impressions of both men and things depend upon associations, often beyond our penetration to detect--associations with which SOUND, depending on hidden laws, has quite as much to do, as SENSE.

New England was the great nursery of this class, as it was of so many others transplanted beyond the Alleghanies. Emigration, and the entice,ents and casualties of a sea faring life--drawing the men into their appropriate channels of enterprise and adventure, had there reduced their number below that of the women--thus remitting many of the latter, to other than the usual and natural occupation of "the sex". Matrimony became a remote possibility to large numbers--attention to household matters gave place to various kinds of light labor--and since they were not likely to have progeny of their own to rear many resorted to the teaching of children belonging to others.

Idleness was a rare vice; and New England girls, to their honor be it spoken, have seldom resembled "the lillies of the field" in aught save the fairness of their complexions. They have never displayed much squeamishness--about work; and if they could not benefit the rising generation in a maternal, were willing to make themselves useful in a tutorial capacity. The people of that enlightened section have always posessed the learning necessary to appreciate, and the philanthrophy implied in the wish to dispel, the benighted ignorance of all other quarters of the world; and thus a competent number of them have always been found willing to give up the comforts of home, for the benefit of the "barbarous west."

The schoolmistress, then, generally came from the "cradle" of intelligence, as well as "of liberty" beyond the Hudson; and in the true spirit of benevolence, she carried her blessings (herself the greatest) across the mountain barrier, to bestow them, gratis, upon the spiritually and materially needy, in the Valley of the Mississippi.

Her vocation, or as it would now be called, her "mission" was to teach an impulse not only given by her education, but belonging to her nature. She had a constitutional tendency toward it--indeed. a genius for it, like that which impels one for painting; another to sculpture; this to a learned profession; that to a mechanical trade. And, so perfectly was she adapted to it that "the ignorant people of the west" not recognizing her"divine appointment" were often at a loss to conjecture, who, or whether anybody could have taught her.

For that same"ignorant' and, too often, ungrateful people, she was full of tender pity--the yearning of the single hearted missionary, for the welfare of his flock. They were steeped in darkness, but she carried the light, nay, she was the light; and with a benignity, often evidenced by self-sacrifice, she poured it graciously over the land.

"Heaven doth with us, as we with torches do:
Not light them for themselves; for if our virtues
Did not go forth of us'twere all alike,
As if we had them, not."

For the good of the race, or of any(male) individual, she would immolate herself, even upon the alter of Hymen; and since the number who were to be benefited by such self-devotement was small in New England, but large in the west, she did well to seek a field for her benign dedication, beyond the Alleghanies. Honor to the all-daring self denial, which brought to the forlorn bachelor of the west a companion in his labors, a solace in his affliction, and a mother to his children.

Her name was invariable Grace, Charity, or Pridence; and, if names had been always descriptive of the personal qualities of those who bore them, she would have been entitled to all three.

In the early ages of the world, names were, or at least were supposed to be fair exponents of the personal characters of those upon whom they were bestowed. But THEN, the qualities must be manifested before the name could be earned, so that all who had never distingueshed themselves, in some way, were said to be "nameless". In more modern times, however, an improvement upon this syster was introduced: the character was anticipated, and parents called their children what they wished them to be, in the hope that they would grow to the standard thus imposed. And it is, no doubt, true, that names thus bestowed had much influence in the development of character--on same principle, upon which the boards to which Indian women lash their infants soon after birth, have much to do with the erect carriage of the mature savage. Such an apellation is a perpetual memento of parental counsels--a substitute for barren precept--an endless exhortation toe Grace, Charity, or Prudence.

Among those who have carried the custom of picturesque or expressive naming to an extent bordering on the ridiculous, were the hard-headed champions of the true church-militant, the English puritans--as Hume, the bigoted old tory, rather ill-naturedly testified. And the puritans of NEW England--whatever advancing intelligence may have made them in the present--were.for a long time, faithful representatives of the oddities as well as of the virtues, of their fathers.

And, accordingly, we find the schoolmistress --being a descendant of the Jason's crew, who landed from the Argo-Mayflower, usually bearing a name thus significant, and, manifesting even at her age, traits of character justifying the compellation. What that age precisely WAS, could not always be known; indeed, a lady's age is generally among indeterminate things; and it has very properly, come to be considered ungallant, if not impertinent, to be curious upon so delicate a subject. A man has no more right to know how many years a woman has, than how many skirts she wears; and, if he have any anxiety about the matter, in either case, his eyes must be the only questioners. The principle upon which the women, themselves proceed, in growing old, seems to be parallel to the law of gravitation: when a storm, for example, is thrown into the air, the higher it grows, the slower it travels; and the momentum toward Heaven given to a woman at her birth, appears to decrease in about the same ratio.

We shall not be so ungallant, then, as to inquire too curiously into the age of the school mistress; but, without disparagement to her usefulness, we may be allowed to conjecture that in order to fit her so well for the duties of her responsible station (and incline her to udertake such labors) agoodly number of years must needs have been required.

Yet, she bore time well; for, unless married in the meanwhile, at thirty, she was as youthful in manner, as at eighteen. But this is not surprising; for, even as early as her twelvth year, she had much the appearance of a mature woman--something like that noticed in young quakers, by Clarkson --and her figure belonged to that rugged type which is adapted to bear, unscathed, more than the ravages of time. She was never above the medium height for the rigid rule of economy seemed to apply to flesh and blood as to all other things pertaining to her race; at all events, material had not been wasted in giving her extra longitude--at the ends. Between the extremeties it might be dofferent--for she was, generally, very long waisted. But this might be accounted for in the process of flattening out; for, like her compeer, the schoolmasrer, she had much more breadth than thickness. She was somewhat angular, of course, and rather bony; but this was only the natural correspondence between the external development, and the mental and moral organization. Hee eyes were usually blue, and, to speak with accuracy, a little cold and grayish in their expression--like the sky on a bleak moring in Autumn. Her forehead was very high and prominent, having, indeed, an exposed look, like a shelterless knoll in an open prairie: but, not content with this, though the hair above it wasoften thin, she usually dragged the latter forcibly back, as if to increase the altitude of the former by extending the skin. Her moth was of that class called "primpted' but was filled with teeth of respectable dimensions.

Her arms were long, and, indeed a little skinny, and she swung them very freely when she walked; while hands, of no insig-

nificant size, dangled at the extremeties, as if the joints of her wrists were insecure. She had large feet, too, and in walking her toes were assiduously turned out. She had, however, almost always one very great attraction--a fine. clean, healthy complexion--and the only blemishes upon this that I have ever observed, were a little RED on the tip of her nose and on the points of her cheek bones, and a good deal of DOWN on her upper lip.

In manners and bearing she was brisk, prim, and, sometimes a little"fidgety", as if she was conscious of sitting on a dusty chair; and she had a way of searching nervously for her pocket as if to find a handkerchief with which to brush it off. She was a very fast walker, and an equzlly rapid talker--taking, usually, very short steps, as if afraid of splitting economical skirts; but using very long words, as if entertaining no such apprehension about her throat. Her gait was too rapid to be graceful, and her voice too sharp to be musical; she was quite unconscious of these imperfections, especially, of the latter: for at church--I beg pardon of her enlightened ancestors. I should say at"MEETING" her notes of praise were heard high over all the tumult of primitive singing; and, with her chin thrown out and her shoulders drawn back, she looked, as well as sounded, the impersonation of MELODY, as contra-distingueshed from HARMONY.

But, post-poning, for the present, our considerations of her qualifications as a teacher, we find that her characteristics were still more respectable and valuable as a private member of society. And, in this relation, her most prominent trait, like that of her brother teacher, was her stainless piety. In

In this respect, if in no other, women are always more sincere and single-hearted than men--perhaps because the distribution of social duties gives her less temptation to hypocrisy--and even the worldly, strong- minded, and self-reliant daughter of tthe church hating Puritan-Zion, displayed a tendency toward genuine religious feeling.

But in our subject, this was not a mere bias, hut a constant, unflagging sentiment, an every-day manifestation. She was as warm in the cause of religion on one day as upon another, in small things as in great--as zealous in the repression of all unbecoming and ungodly levity, as in the eradication of positive vice. Life was too solemn a thing with her to admit of thoughtless amusements--it was entirely a state of probation, not to be enjoyed in itself, or for itself;. but purgatorial, remedial, and preparatory. She hated all devices of pleasure as ancestors did the abominations of popery. A fiddle she could tolerate only in the shape of a bass-viol; and dancing, if practiced at all, must be called "calisthenics". The drama was to her an invention of the Ehemy of Souls--and if she ever saw a play it must be at a museum and not within that temple of Baal, the theatre. None but serious conversation was allowable, and a hearty laugh was the expression of a spirit ripe for the destination of unforgiven sinners.

Errors in religion were too tremendous to be tolerated fofor a moment, (and the form, or, rather, anti-form) of worship handed down by her fathers, had cost too much blood and crime to be opougned. She thought Barebones the only godly parliament that had ever sat; and did not hate Hume half so much for his infidelity as for his ridicule of the roundheads. Her list of martyrs was

made up of the intruders ousted by Charles' Act of Conformity," and her catalogue of saints was headed by the witch boilers of Massachusetts Bay. She abhorred the memory of all popish persecutions, and knew no difference bebween catholic and cannibal. Her running calendar of living saints were born to "inherit the earth", and heaven, too: they posessed a monopoly of all truth, an unlimited "indulgence" to enforce conformity; and, in their zeal, an infalliable safe-guard against the commission of error. She had no patience with those who could not "see the truth"; and he who reviled the puritan mode of worship was "worse than the infidel". The only argument she ever used with such was the argumentum ad hominem, which saves the trouble of conviction by "giving over to hardness of heart." New England was, to her, the Land of Goshen--whither God's people had been led by God's hand--"the hand of the patriarchs where it rains righteousness"--and all the adjacent country was a land of Egyptian darkness.

She was commendably prudent in her personal deportment: being thoroughly pure and circumspect, herself, she could forgive no thoughtless imprudence in her sister-woman: but she well understood metaphysical distinctions, and was tolerant, if not liberal, to marriageable men. These she could hopeto reform at some future time: and she had, morover, a just idea of the weakness of man's nature. But, being a woman, and a staid and sober-minded woman, she could never understand the power of temptation uo on her own sex, or the commonest impulses of high spirits. Perhaps she was a little deficient in charity: but, as we have seen, it was chiefly toward her female friends; and since none can bear

severe judgment more safely than woman her austerity did little harm.

But she sincerely regretted what she could never palliate; she hated not the guilty, though she could not forgive the sin; and no one was more easily melted to tears by the faults, and, particularly, by the follies of the world. Wickedness is a very melancholy thing, but it is to be punished as well as lamented: and, like the unfortunate Governor who was forced to condemn his own son, she wept, while she pronounced judgment. But earthly sorrow, by her, was given only to earthly faults: violations of simple good morals, crimes against heavenly creeds and forms (or rather, the form) of worship, claimed no tear. Her blood rose to fever heat at the mention of an unbeliever, and she would as soon have wept for the errors of the fallen angels, as for those of anti-Robinsonians.

But, though thus rigid and austere, I never heard that she was at all, disinclined to being courted: especially, if it gave her any prospect of being able to make herself useful as a wife, either to her-self, her husband, or her country. She understood the art of rearing and managing children, in her capacity as a teacher: she was thus peculiarly well fitted for matrimonial duties, and was unwilling that the worls should lose the benefit of her talents. But the man who courted her must do so in the most sober, staid, and regulated spirit, for it was seldom any unmixed romance about "love and nonsense," which moved her to the sacrifice; if she entertained notions of that sort, they were such, only, as could find a place in her well balanced mind; and, above all, were the subject of no raptures or transports of delight.

If she indulged any enthusiasm, in view of the approaching change, it was in the prospect of endless shirt makings, and in calculations about how che aply (not how happily) she could enable her husband to live. She had no squeamish delicy about allowing the world to know the scope and meaning of her arrangements, and all her friends participated in her visions of comfort and economy. False modesty was no part of her nature--and her sentiment could be reduced to an algebraic formula--exchanging the unknown quantities usually represented by the letters B, c. and d, meaning "bliss" "cottages", and "devotion".

Yet, though she cared little for poetry, and seldom understood the images of fancy, she was not averse to a modicum of scandal in moments of relaxation: for the faults of others were the illustrations of her prudent maxims; and the thoughtlessness of a sister was the best, possible text for a moral homily. The tense rigidity of her character, too, sometimes required a little unbending, and therefore she had no special aversion to an occasional, surreptitious novel. But this she would indulge only in private; for, in her mind, the worst quality of transgression was its bad example; and she never failed, in public, to condemn all such things with becoming and virtuous severity. Nor must this apparent inconsistency be construed to her dis-advantage; for her strong mind and well-fortitied morals could withstand safely what would have corrupted a large majority of those around her; and it was meet, that one whose "mission" it was to reform, should thoroughly understand the enemy against which she battled. And, these things never unfavorably affected her life and manners, for she was as prudent in her deportment (ill-natured people say prudish) as if some ancesyirs of hers had been deceived, and left

in the family a tradition of man's perfidy and woman's frailty.

She was careful, then, of three things--her clothes, her money, and her reputation: and, to do her justice, the last was as spotless as the first, and as much prized as the second; and that is saying a great deal, both for its purity and estimation.

Neat, economical and prudent, were indeed the three capital adjectives of her vocabulary; and to observe them were her eleventh commandment. With one exception, these were the texts of all her homilies; and the exception was, unluckily, one which admitted of much more argument.

It was the history of the puritans. But upon the subject she was as dextrous a special pleader as Neale, and as skilful, in giving a false coloring to facts, as D'Aubigne. But she had the advantage of these worthies in that her declamation was quite honest: she had been taught sincerely and heartily to believe all she asserted. She was of the opinion that but two respectable ships had been set afloat since the world began: one of which was Noah's Ark, and the other The Mayflower. She believed that no people had ever endured such persecution as the puritans, and was especially eloquent upon the subject of "New England's Blarneystone," the Rock of Plymouth.

Indeed, according to the creed of her people, historical and religious, this was the only piece of granite in the whole world "worth speaking of";" and geologists have sadly wasted their time in traveling over the world in search of the records of creation, when a full epitome of everything deserving to be known existed in so small a space. All the other rocks of the earth

sink into, insignificance, and "hide their diminished heads," when compared to this mighty stone. The Rock of Leucas, from which the amorous Lesbian maid cast herself, inconsolate, into the sea, is a mere pile of dirt· the Tarpeian, whence the Law went forth to the whole world for so many centuries, is not fit to be mentioned in the same day: the Rock of Cashel, itself, is but the subject of profane Milesian oaths; and the Ledgo of Plymouth is the real "Rock of Ages". It is well that every people should have something to adore, especially if that "something" belongs to themselves. It elevates their self-respect: and, for this object, even historical fictions may be forgiven.

But, as we have intimated, in the course of time the schoolmistess became a married woman; and as she gathered experience, she gradually learned that New England is not the whole "moral vineyard," and that one might be more profitably employed than in disputing about questionable points of history. New duties devolved upon her, and new responsibilities rained fast. Instead of teaching the children of other people, she now raised children for other people to teach. New sources of pride were found in these, and in her husband, and his prosperity. She discovered that she could be religious without bigotry; modest without prudery; and economical without meanness: and, profiting by the lessons thus learned, she subsided into a true, faithful, and respectable matron, thus at last, fulfilling her genuine "mission."